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THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL JEWISH NEWSPAPER

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Ben Gurion: We're Ready

B'NAI B'RITH CONFERENCE IN TORONTO THIS WEEK END

The 39th Annual Conference of the Eastern Canadian Council of B'nai B'rith will be held in Toronto this week-end, from Saturday evening through Tuesday afternoon.

Indications are that this Conference will have the largest attendance in the 39 year history of the Council.

This will be the last Annual Conference of the Eastern Canadian Council before it becomes a District Grand Lodge on April 1st, 1964.

HARRIS TO SPEAK

An important feature of the Conference will be the joint session on Sunday afternoon, May 5th, of the Eastern Canadian Council of B'nai B'rith and the Canadian Jewish Congress which will deal with "International Anti-Semitism and Neo-Nazism: Where Do We Stand?". The principal speaker will be Phil Baum of New York, Foreign Affairs expert of the American Jewish Congress. Sydney M. Harris, Q.C. of Toronto, National Chairman of the Joint Community Relations Committee of the Canadian Jewish Congress and B'nai B'rith will participate in the program. The session will be chaired by Maxwell S. Lewis, Q.C. of Toronto, a Member of the Executive Committee of the International Council of B'nai B'rith.

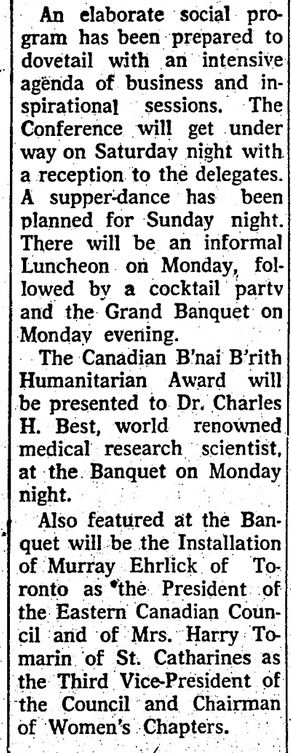
The Israel Program of the Council will be one of the important items on the agenda. Reports will be received on B'nai B'rith participation in Israel Bond and U.J.A. Campaigns throughout Eastern Canada, the B'nai B'rith Martyrs' Forest and Special B'nai B'rith Projects, including the Soldiers' Club in Eilat which had been adopted by the Council, the new Israel Scholarship Program and the successful Israel and European Tour which was recently concluded.

SOCIAL PROGRAM

An elaborate social program has been prepared to dovetail with an intensive agenda of business and inspirational sessions. The Conference will get under way on Saturday night with a reception to the delegates. A supper-dance has been planned for Sunday night. There will be an informal Luncheon on Monday, followed by a cocktail party and the Grand Banquet on Monday evening.

The Canadian B'nai B'rith Humanitarian Award will be presented to Dr. Charles H. Best, world renowned medical research scientist, at the Banquet on Monday night.

Also featured at the Banquet will be the Installation of Murray Ehrlick of Toronto as the President of the Eastern Canadian Council and of Mrs. Harry Tomarin of St. Catharines as the Third Vice-President of the Council and Chairman of Women's Chapters.



To Address B'nai B'rith: Sydney M. Harris, Q.C.

• Commentary •

By M. J. Nurenberger

SERMON TO THE PULPIT

Since I have never felt pious enough to serve in the rabbinate, I believe I am justified in injecting a new feature into North American Jewish life: a layman's sermon to the rabbis. And why not? On this continent we have survived so many additions to our religion and tradition, so many new mitzvot unheard of in the history of Judaism that I am sure this sermonette of mine will hurt no one.

* * *

First, when a rabbi or a Jewish lay leader undertakes, justifiably or otherwise, a controversial drive among non-Jews for something in which he believes or opposes, he cannot escape the ensuing discussion by hiding behind the mantle of his authority, rabbinical or otherwise. He has to prove his point. If, for instance, one claims, urbi et orbi, that Christians are oppressed in Israel — and he makes certain that his accusation against the government of Israel is read attentively by non-Jews — polemics does not indicate "disrespect" shown the person. But: can he prove that Israel is menaced by the "creeping tyranny" of the dominant religion? Furthermore, it ill befits one who engages in public debate to assume the cloak of a martyr and one persecuted just because he was told that he shocked the Jewish community.

Second, Judaism is one, undivided. It is erroneous to speak of "Orthodoxy" as a separate religion, "dominant" or non-dominant. I once provoked the ire of some zealous "ultra-orthodox" (another nonsensical term) when I included within one glorious Jewish people all of us — Orthodox, Conservative, Reform. I never believed in the extreme orthodox "Trennungsgemeinde" which originated in Frankfort and which preached the split of the Jewish people in the name of the Halakha. The same applies to another extreme, a Reform wing which also was tainted with Germanic pedantry and hairsplitting "proof" for dividing the people of Sinai into different denominations.

Thus one can understand the reluctance with which the Israelis, whether more or less pious, react to religious fashions imported from the United States. Thus one can understand why the late President Ben Zvi did not respond to the invitation to participate in the inauguration of a Reform house of worship in Jerusalem; why Dr. Abba Hillel Silver allegedly came very late to the ceremony (although he himself is a Reform rabbi); and why Ben Gurion, who was present, stressed the fact that he is neither Reform nor Conservative, but believes in unity of all Jews. I agree with Ben Gurion.

* * *

Now is the time to minimize religious differences within Jewry, not to stress them. These feuds are for those on the extreme right and extreme left who do not recognize what Yitshaq Ben Zvi saw when he uttered his last words:

"Guardian of Israel, protect the remnant of Israel."

With reverence to all rabbis, I say that this and "Shma Yisroel" are the two prayers which unite all of us. Does it not sound sanctimonious when some zealots find it necessary to appeal to the non-Jewish world to intervene in problems which should be left to those who dwell in Zion?

Third, no "branch" of Judaism ever has rejected the ethical commands and fundamentals of the Torah. There is a definite ban on the dissemination of slander against the Holy Land (Hotzaat Dibah). Also, the rabbis tell us that the "investigation committee" sent by Moses to explore the Holy Land (meraglim) was punished by Heaven — not for lying about the situation in Canaan but for "telling the truth." They must have compiled a report from "truths" in order to defame the Holy Land. This was their sin. Still, the meraglim brought this report to the Israelites, not to non-Jews.

Fourth, I submit: what some present-day rabbis need is public relations' expert advice on what NOT to say.

A striking example of poor public relations is to state that Israel is entitled to nuclear arms while Canada is not. It is illogical, wrong, provincial and non-Jewish in relation to the world situation.

In Toronto recently the non-Jewish reader has been exposed to too many headlines concerning the wrong-doing of the Israeli. In several instances, to paraphrase the Kuzri, the intentions are praiseworthy; the effect, however, could be disastrous.

* * *

A Jew who has close ties with the Holy Land must remember that Israel is in a state of war. And even if some criticism is founded upon facts, during times of war, when the Jewish state is beleaguered by a concentration of enemies and threatened by a conspiracy fed by powerful interests, the least one can expect from spiritual leaders is that they be cautious with their words.

"Wise men, be ye careful with your expressions."

Toronto Winners Of Bible Competition

Seated are: JACK D. PEARLSTEIN, Q.C., President, Bureau of Jewish Education and SANDRA ROTH, Associated Junior Day High School. Standing, left: MARK FREIMAN, Community Day High School; right: SANDFORD BORINS, Holy Blossom Religious School.

TORONTO STUDENTS WILL REPRESENT ONTARIO AT AMERICAN BIBLE CONTEST

Students from three Toronto schools will represent the Toronto Region in the National Bible Contest scheduled to be held in New York City on Sunday, May 5th. They are the top winners of a Regional Contest recently held under the auspices of the Toronto Bureau of Jewish Education, with the co-operation of the Ontario Zionist Region. Twenty-eight students from eight Jewish schools in Toronto and one school in St. Catharines participated.

Representing the Toronto Region in the National Finals will be:

For Comprehensive English Division — **Sandford Borins**, Holy Blossom Religious School, Son of Mr. & Mrs. Sidney Borins, 132 Ava Road, Toronto;

For the Hebrew Division — **Mark Freiman**, Community Day High School, son of Mr. & Mrs. Dave Freiman, 306 Hillhurst Blvd., Toronto;

Sandra Roth, Associated Junior Day High School, daughter of Mr. & Mrs. Harry Roth, 144 Borden Street.

Other Winners in the English Division are: second place — Marcia Freedman, B'nai Israel Congregational School, daughter of Rabbi & Mrs. I. Freedman, St. Catharines, Ont.

Third Place — Edward Fingold, Holy Blossom Religious School, son of Mr. & Mrs. Harvey Fingold, 403 Glenayr Rd., Toronto.

All of the above mentioned will receive awards as winners of the Regional Competition.

Receiving Honourable Mention in the English Division are: Mark Shapiro, Temple Sinai Religious School, son of Dr. & Mrs. B. J. Shapiro, 79 Munro Blvd., Willowdale, and

Charles Brand, Beth Sholom Mildred Arnoff Hebrew School, son of Mr. & Mrs. Percy Brand, 25 Duncannon Drive, Toronto.

Receiving Honourable Mention in the Hebrew Division is Bob Moses, Beth Sholom Mildred Arnoff Hebrew School, son of Mr. & Mrs. Alexander Moses, 11 Hill Place, Toronto.

The students from Toronto will be competing against the finest Bible students from Jewish schools in 36 cities in the United States and Canada. Canadian Jewish schools from Toronto, Montreal and Winnipeg will be represented.

The National Contest is sponsored by the Department of Education and Culture of the Jewish Agency and the World Jewish Bible Society. Winners of the National Competition will be rewarded by a trip to Israel, camp scholarships, and other awards.

The Bible Contest initiated four year ago has received approval among Jewish educators and has since been gaining an increasing number of adherents across the continent.

SILVER APPEALS TO WASHINGTON

by AARON SARFATI
CJN Correspondent

JERUSALEM — "We are ready — for peace or else", Prime Minister David Ben Gurion told Israelis in his Independence Day message to the nation. The premier told the people to "meet whatever is to come without panic but also without complacency".

Israeli Independence Day was observed Monday, the 5th of Iyar, with a giant military parade in Haifa. Israel showed new jets and powerful sea and land weapons. The newest display consisted of 27 Mirage 3-C jet fighter interceptors, symbolic of its growing military power. Foreign diplomats were impressed when the jet fighters swept in almost at sea level and then zoomed high into the sky.

Army on March

This was the highlight of the Independence Day Parade marking the 15th birthday of the nation. The prime minister; chief of staff, General Zvi Tsur; acting president Kadish Luz and other dignitaries took the salute of the marching armed forces.

Following an emergency cabinet meeting last week-end, the Israeli government told the people that it is aware of the fact that the Egyptian-Iraqi-Syrian Union is planning "the destruction of Israel. However the nation is ready to face the attack."

Demands Clarity

In New York, Dr. Abba Hillel Silver, influential American Zionist leader, on Sunday issued a demand to the US government to make a "clear cut" statement concerning its obligation to defend Israel. Such a statement, he said, must be coupled with a word of rebuke to the Arab governments that are shamelessly threatening to destroy a peaceful nation.

FIRST NATO STATEMENT

● In The Hague, Holland's foreign minister Joseph Luns stated that the Dutch government will support Israel in any case of an attack. This was the first statement of this kind issued by a NATO government.

● In Tel Aviv, the newspaper **Davar**, which speaks for the government, reported that no communique was issued at the close of the emergency cabinet meeting which discussed the Jordan situation as Israel does not wish to go on record what she would do in the case of a Nasser coup across the border.

Jordan on Monday closed all its borders.

Final Drive

U. J. A. WINDING UP 1963 CAMPAIGN

As final solicitation began this week in the 1963 United Jewish Appeal of Toronto campaign, chairman Ray D. Wolfe said that results show an 11% increase, in the same pledges over last year.

More than $2,200,000 has been raised thus far, he stated, and the campaign "is starting to build up to its climax at the end of May". He pointed out that "a continued high level of activity by workers will be needed just to maintain the increase."

"The Toronto Jewish community has always found that the third million is the hardest to obtain," Mr. Wolfe said. "The chairmen and workers in the various divisions are well aware of this, and we are planning to step up the tempo of the campaign in these final weeks."

He called on all contributors who have not yet made their 1963 gifts "to be generous when the UJA canvasser asks for your pledge, and remember that thousands of Jews overseas depend on UJA funds for their very eristence." He added that social, cultural and welfare needs in Torosto also are filled by proceeds of UJA campaigns, and "the only way to meet the increasing demands on them is to increase UJA contributions."

The various trade and professional groups have reported the following results, as compared with last year, on the same cards:

Construction: $396,651, or 2.5% ahead.

Merchandising: $361,797, or 13.1% ahead.

Heavy Industry: $166,529, or 37.4% ahead.

Foods and Services: $360,517, or 21.5% ahead.

Men's Apparel: $107,616, or 10% ahead.

Women's Apparel: $168,969, or 4.8% ahead.

Allied Medical: $96,063, or 4% ahead.

Mercantile: $75,083, or 7.4% ahead.

Metropolitan: $10,662, or 14.4% ahead.

Treasury Gifts: $5,355, or 31.1% ahead.

Women's Division: $113,212, or 7.6% ahead.

OTTAWA TRIBUTE TO BEN ZVI

OTTAWA (CJN) — Upon the conclusion of Shiva, an official memorial service was held at the Beth Shalom Congregation in Ottawa for the late Yitshaq Ben Zvi, president of Israel who passed away last week.

The memorial was under the auspices of the Hon. Yaakov Herzog, Ambassador of Israel to Canada and the Jewish Community of Ottawa.

Among those who attended the service were: the representative of the Governor-General of Canada; the Hon. Paul Martin, Minister of External Affairs; Mr. Henry Davis, Chief Representative of Government Protocol of Canada; 35 ambassadors; and members of the diplomatic corps.

The ambassadors present included those of the United States, the Soviet Union, France and the Deputy High Commissioner of the United Kingdom.

The memorial service was conducted by the three rabbis of Ottawa: Eckstein, Friedberg and Weber.

At the conclusion of the ceremonies, the entire congregation followed Ambassador Herzog in reciting the Kadish.

Simultaneously, services were held in other cities of Canada — including Toronto, Montreal and Winnipeg — attended by representatives and Consuls of Israel.

The Ambassador of Israel and Mrs. Herzog have cancelled all public engagements during the period of mourning.

FEDERAL LOAN TO YESHIVA

OTTAWA, (CJN) — Stewart Bates, President of Central Mortgage and Housing Corporation, the Federal housing agency, announced the approval of a Federal government loan of $343,110 to Ner Israel Yeshivah College of Toronto, to assist in the construction of dormitory facilities for resident students.

The loan is provided under Part VI-A of the National Housing Act and will be repayable over a period of 50 year with interest at 5 1/8 per cent per annum.

Israel's 15th Anniversary celebration, originally scheduled for Saturday evening, will take place this Sunday evening, May 5th, at Toronto's Massey Hall.

At Ben Zvi Memorial: The Hon. Paul Martin, Minister of External Affairs, participated in the memorial services for President Yitzhaq Ben Zvi.

Opinions

STORM OVER REUBEN SLONIM: ANOTHER VIEW

By HARRY HALLIWELL

Mr. Harry Halliwell, member of the editorial board of the Toronto Telegram, explains to the readers of The Canadian Jewish News the motives behind Reuben Slonim's series on Israel.

I don't agree with everything Rabbi Reuben Slonim has written in the past about Israel and I don't for a moment imagine I will agree with everything he writes in the future.

But disagreement is a far cry from disrespect. And it would be difficult to work with 'the padre" day by day, through the years, without coming to respect his passionate support of Israel and his diligence and integrity as a reporter.

* * *

It would, indeed, be a miracle if Reuben Slonim and I did agree on everything, especially with regard to Israel.

He is a Jew: I am not.

He is a lifelong Zionist; I was an anti-Zionist and am still a non-Zionist.

He is an idealist; I consider myself a realist.

For him Israel is the logical fulfillment of the Jewish dream of 2,000 years.

For me, it is the end product of many things, including Jewish hopes and aspirations; the guilt of Western civilization for the centuries of Jewish persecution, culminating in Hitler's attempt at genocide; and, not least, the brief and bloody conquest of an unsophisticated and disorganized people (the Palestine Arabs) by a sophisticated, dedicated and, in this at least, united force.

For both of us, Israel is a fact of life.

In the past, the rabbi's Israel has seemed a bit unreal to me and, I am sure, to a great many other non-Jews.

* * *

Frankly, I have thought that something of the real Israel was being obscured by the "stars in his eyes."

When I first read his series, Freedom Crisis in Israel (before it appeared in print), I could hardly believe my own eyes.

And, yet, on reading it again, I realize that there is hardly a substantial fact in the whole series that he hasn't said or written before. By packaging all the facts together, he has simply put a different perspective on them — for himself, as well as for others.

* * *

It is incredible to me, however, that anyone should believe that Rabbi Slonim has abandoned his Zionism or diminished his support of Israel.

Quite the reverse.

His idealistic personal involvement has, with the migration of his daughter to Israel and the birth of his grandson, become a deep and practical family involvement.

Where, before, be tended to expect too much of Israel, he now demands too much. But it is the demand of a father upon a beloved son.

It is true that the people of Israel are united, as the Jews have been through the millenia, by a more or less common faith; by common aspirations to recreate their homeland; by an almost universal experience of persecution in one form or another; by belief in the dignity and equality of man.

But they are not united in their experience of democracy.

* * *

It is true that the parliament of Israel is constructed on the pattern of British parliamentary democracy.

But it is also true that half the immigrants to Israel since World War II had no previous experience of democracy at all.

To ask that these people fully honor and jealously guard such a refinement of parliamentary democracy as complete separation of church and state so soon after Israel's rebirth is, I think, to expect too much.

This does not mean that Jews, or anyone else, should view Israel with uncritical eyes. That would be against human nature and against Israel's own interests.

Israel, today, is the creation of a tough and resilient people whose traditions and hopes have survived centuries of persecution and pogoms and brutal attempts at mass extermination.

Surely the homeland created by such a people can only draw strength from the open, frank and constructive criticism of its closest friends.

GLOBKE "TRIAL" IN EAST BERLIN

Berlin, (JCNS) — The East German Communist legal authorities are planning to open court proceedings against Dr. Hans Globke before an East Berlin Court next month, it was learned here from reliable sources.

Reports from East Berlin said that the Communist Attorney-General has now completed his preliminary investigations. The court proceedings are to have the character of a show trial. A number of witnesses have been asked to testify, and the prosecution plans to submit a number of hitherto unknown documents on the activities of Dr. Adenauer's chief aide during the Nazi regime, the same sources revealed.

According to political observers here, Dr. Globke plans to retire from his post next October. His decision is said to be final and was made regardless of whether Dr. Adenauer will still be in office or not at that time.

toronto orbit

EMINENT EXISTENTIALIST VIEWS OUR SOCIETY. ANOTHER MAJOR EVENT AT BETH TZEDEC'S "INSTITUTE OF ETHICS".

By BERNICE DYMENT

It seems that communities, no less than individuals, develop particular personality traits by which their characters become known and recognized. It is therefore just cause for gratification that in the opinion of some of the world's greatest thinkers who have come among us, we in Toronto are becoming known as "A community of seekers". While we come out in the hundreds of thousands to hear the forceful voices of these giants of contemporary thought discuss important human problems. THEY in turn feel that they have gained tremendous spiritual enrichment from our empathy with them.

Most recent of the distinguished world figures who expressed this thought was existentialist psycho-analyst Dr. ROLLO MAY whose lectures at Beth Tzedec last week set a new standard of excellence. This is the man of whom Dr. Erich Fromm said, "His work is among the most significant contributions to the science of man in recent years." Author of such scholarly and popular books as, "Man's Search for Himself," "The Meaning of Anxiety", and "The Springs of Creative Living", Dr. May chose as the theme of his addresses to us: Loneliness and Human Freedom.

With powerful impact, he struck at man's latest neurosis — his feeling of being powerless in a world where it is becoming more and more difficult to exercise truly individual decision and responsibilities, a world of excessive conformism where people are becoming robot reflections of each other.

Sigmund Freud's discovery of the unconscious, his revelation that human beings are formed, pushed, molded by drives, wishes, instinctual tendencies, urges both conscious and unconscious — here, in Dr. May's view, lay Freud's power to shake the foundation of man's old image of himself. The Victorian concept of Will Power — that faculty within the individual which directed his life along the road his culture said to go — was dealt a staggering blow by Freud's new concepts.

In the past, Freud's "Unconscious Wish", and the Victorian "Will" were used against each other in explaining human behaviour. Dr. May proposed that an inter-relationship exists between these two forces, and that the next level — **Decision** — represents that human act which brings **Wish** and **Will** together, forming those wishes into a way of acting that is consciously chosen.

For the psychotherapist there exists a terrible dilemma in all forms of therapy, for in the process of helping patients, it is possible that the capacity of the patient for individual decision and will may be undermined, and the therapist may actually be ministering to the passivity of the individual. Dr. May's belief is that, while unconscious determinism must not be ruled out, the role of the therapist is to help the patient express his own capacities for decision and to acknowledge to himself, "I am the one being driven, and I must use my capacity for will and decision in the varied patterns of life".

These were some of the thoughts touched upon by Dr. May in his luncheon address. Following this, an eminent panel of "experts" resumed the discussion in a free exchange of views. Participants were Dr. Irvine Schiffer, senior staff psychiatrist at the Toronto Psychiatric Hospital; Dr. Emil Fackenheim, professor of philosophy at the University of Toronto; Professor George Grant, professor of philosophy and religion at McMaster University; and Dr. May.

On the basic issue of Freedom and Determinism, opinions among the experts were sharply divided. According to Dr. Schiffer, we, as individuals have no freedom — we are all chained to our instincts as long as we are live. Descartes dictum was, "I think, therefore I am. Dr. May's thesis is, "I am, therefore I think. Mine (said Dr. Schiffer) is, "I am, therefore I have life instincts and these impel my brain".

Presenting the views of a philospher, Dr. Fackenheim questioned "when are we free to do what?" and "when are we responsible to do what?", and this for him constituted the core of the problem of the freedom of the individual.

Dr. Grant took issue with Dr. May's statement concerning the increased sense of passivity infecting man's behavior, and expressed his own apprehension at the **over-decisiveness** of some world leaders, citing (Kennedy and McNamara), whose decisions do not necessarily serve the eternal order. "Decisiveness of some politicans is based on despair, expediency and opportunism, and no one clear policy emerges". "Freedom would have no meaning without law. The Talmud stated this first, "Freedom came into the world with Law," Dr. Grant put forward.

In a television interview which preceded his evening address, Dr. May's thoughts on the positive values of creative loneliness reached a wide audience. Here he advanced his thesis that modern man must overcome his fear of standing alone from the group, of being a "creative" non-conformist, else we will become a society of scared rabbits — a society where everyone runs in the same group, uses the same ideas, the same fashions, trends, etc.

Dr. May's final appearance in Toronto was a morning lecture on the "Oedipus Complex", when his audience comprised members of the staff of the Toronto Psychiatric Hospital. "A most illuminating approach, commented a leading psychiatrist and teacher afterwards.

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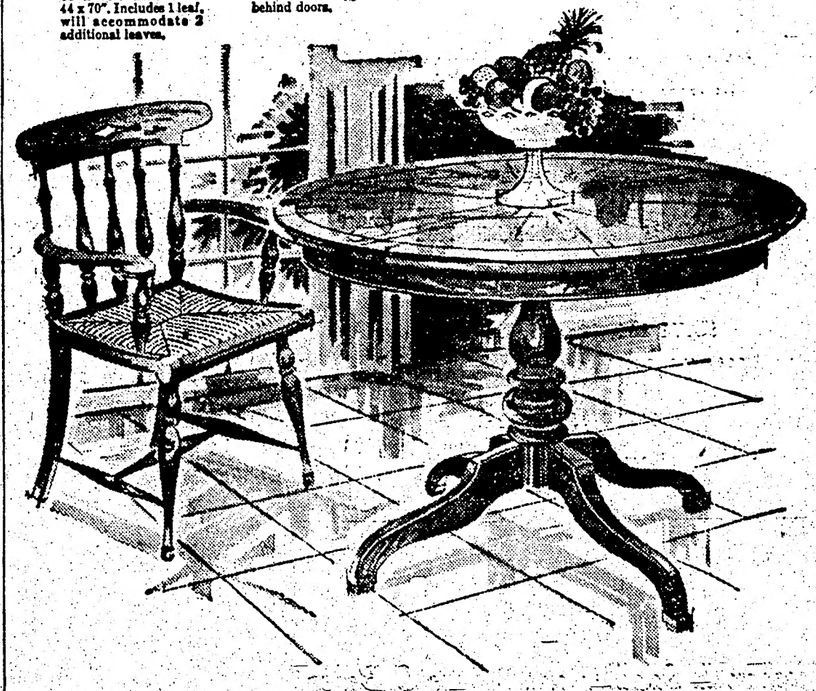

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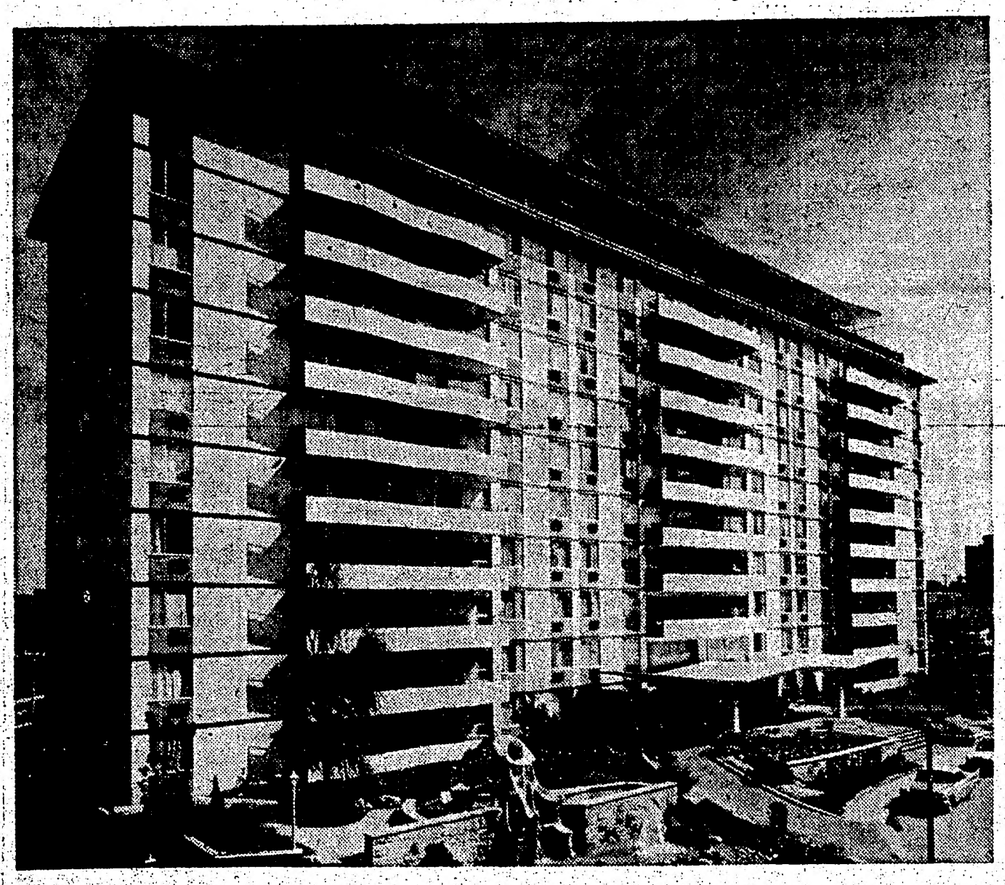

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Canadian Panorama

BY MORDECAI HIRSHENSON

The Robinsons

Who was the Mrs. Elias Robinson who bequeathed more than a half-a-million dollars to nine Jewish institutions in her will which was probated recently? Not many Jewish Torontonians of this generation can recall her and her husband, nor their parents. But in the smaller Jewish Toronto at the turn of the century, and earlier, their names and families were very well known.

THE B'NAI SHALOM WHICH VANISHED

Mrs. Robinson's father was Abraham Franklin, a jeweler here until his death in 1905. A native of Russia, he came to Toronto as a young man in the 1870's (or perhaps 1860's) and soon was active in the life of what was then a very small **yishuv**. He helped organize a congregation of which no trace remains today — the B'nai Shalom Congregation. Its disappearance seems to be due to the fact that after some years it was absorbed into the older Holy Blossom Synagogue (then, of course, still a strictly Orthodox congregation).

OWNED BAY ST. JEWELRY SHOP

The late Mr. Franklin perhaps is best known to the generations which followed as the man who established the jewelry shop on Queen and Bay that, until only a few years ago, could still be seen peeping out from behind the facade of the triple-feature movie house nestled snugly next to Simpsons and facing the City Hall.

There were rumors rampant among those who pretended to know that this little shop was the nucleus of a wide-ranging property holding including much of the central downtown area on which the present Eatons and Simpsons stores are built.

Her late husband, Elias Robinson, who died at the ripe age of 90 plus about two years ago was the son of a man who was associated closely in community work with her father. His name was Nathan Robinson (originally Reubenson), and to judge from the evidence in "The Jew in Canada" of 1926, the two were almost landsleit. Franklin came from Suvalk and Robinson, from the town of Kalwarya (because it was near the East Prussian frontier its Jewish inhabitants were known for their "Fractured German" as "Kalwaryer Deitschen").

Nathan Robinson was born in 1840 and died in Toronto in 1899 at the age of 59. This year his Yahrtzeit will be on Sunday, July 14th (22 Tammuz). He studied Talmud in the local yeshiva and acquired some German education in East Prussia, where he officiated as a minister in Insterburgh.

After living in England and the USA, he migrated to Toronto in 1877. He was the religious factotum of the B'nai Shalom Congregation, a shul that was located first on Richmond and Victoria and later at Richmond & Yonge Sts. (Were there any synagogues in Toronto up to 1890 that were not on Richmond Street?) While his friend and **m'chutan** Abraham Franklin, was the president, he served as shochet, chazan, and mohel and, as the "Jew in Canada" says in his quaint combination of ignorance and misprint, "he was sufficiently versed in Hebrew Law to "Pasken Shaiyless', and was also 'Baalkorak' (sic) or 'Reader of the Law'".

When this humble congregation became absorbed by the Holy Blossom, he continued with these duties until the synagogue added a Special Chazan and English "lecturer" (this is what they called a preacher in those days). His marriage took place 101 years ago to Gittel Ludwinowsky.

Both these men — the early pioneers of Jewry and Judaism in Toronto — Franklin and Robinson, who came here so long ago and whose daughter and son lived so long after them, were cut from the same cloth and hewn from the same stone. Their pictures show them to be solid, sturdy, "no-nonsense" figures.

Franklin wearing a businessman's derby and Robinson a yarmulka (the badge of his ministerial calling). Both were bearded — not with the long beard of venerability (perhaps they did not live long enough) but with unmistakable Jewish beards even if they were slightly cropped.

Elias Robinson, though retaining his tie with the Holy Blossom, was a communicant of the Shomrei Shabbos synagogue as he retained the Orthodox bent inherited from his father.

"Yossele"

Survivors of the Bergen-Belsen concentration camp, now in Toronto, will meet on Sunday, May 5th for dinner at the Regency Towers Hotel to mark the 18th anniversary of the camp's liberation (in 1945). The speaker will be the well known Joseph Rosensaft, president of the Bergen-Belsen World Association. From 1945 to 1948, Mr. Rosensaft, then known as "Yossele", was the Bergen-Belsen camp leader (as well as president of the Central Committee of Liberated Jews in the British Zone of Germany). He fought tenaciously for the rights of the "Kazett" survivors.

Now a successful businessman Rosensaft still carries on as a sort of camp leader in extenso to make sure the experience of 1933 to 1945 is not forgotten by a world become too cynical.

Toronto's Belsen survivors, according to the president of the local branch, Mr. Bernard Laufer of Glenholme Avenue, number about 300, 175 of whom are affiliated with the group.

Toronto welcomes Yossele Rosensaft.

WARSAW MEMORIAL

How many Canadian Jewish television performers can handle Yiddish with as much ease and grace as Paul Kligman did when he recited from Binem Heller's poetry at the Warsaw Ghetto Memorial?

How many in the audience, we wonder, knew the story of Charles (RCA) Grant, sitting on the platform as a representative of the **umoth ha'olam** (Gentiles), who suffered from the Nazis?

Charles Grant, a Presbyterian, no longer speaks of it frequently but, from 1938 to 1945, he went through the Seven Stages of Hell (Shivei m'dorei Gehenrom) shared in by all the inmates of the Buchenwalds and others who suffered torture, pain and destruction.

The CBC was represented twice that afternoon: once by Paul Kligman who recited from Binem Heller's poem and once by Jack Kuper. Jack was there, as one of the war orphans brought by the Canadian Jewish Congress to Canada and as an actual survivor of the Warsaw Ghetto.

A FITTING GUEST

It was appropriate perhaps, that one of Keiller McKay's last acts as Lieutenant Governor was to be in attendance at the Warsaw Ghetto Memorial Rally at the Beth Tzedec. Ever since his courageous and path-finding verdict in the Drummond Wren case of 1945, in which he ruled that discriminatory racial covenants on property are invalid, the Jewish community has had a special place in its heart for this kilt-clad Scots Canadian. Mr. Justice Mackay (as he was then) invoked perhaps for the first time the text of the then newly-proclaimed United Nations Charter.

Incidentally His Excellency's tenure expired on Tuesday, April 30th.

WEEPS AT GHETTO FILM

PARIS (JCNS) — Anna Langfus, Jewish winner of this year's Prix Goncourt, read excerpts from her autobiographic novel "Le Sel et le Soufre" while sequences from the film "The Time of the Ghetto" were shown at a meeting organized here last week by the French Jewish monthly "L'Arche" to commemorate the 20th anniversary of the Warsaw Ghetto Uprising.

Were his tears sincere? Paris' $64 question about Nikita.

Answering criticism of this film — composed of sequences filmed by the Nazis for the purpose of anti-Jewish propaganda — M. Frédéric Rossif, the director, told the audience that Mr. Khruschev and his wife Nina wept when they saw it recently in Moscow.

The film, Mr. Rossif said, was shown at the Kremlin, and when it was over, he saw tears in the eyes of the Soviet leader and his wife.

The anniversary of the Warsaw Ghetto Uprising was also commorated by non-Jewish groups. On the French radio the actor Serge Reggiani read poems written by Ghetto fighters: the weekly literary newspaper "Les Lettres Francaises" (Communist) exalted the memory of the Jewish heroes in an article on the front page of its last week's issue, while the inside pages featured poems by Yiddish writers.

The daily "Combat" compared the Jewish heroes to the Leonidas and the 300 defenders of Thermopylae, noting that the desperate struggle of the Jewish fighters had not been in vain, even from the strategic point of view. For weeks, the paper said, the battle of the Ghetto immobilized important German forces. Other Jewish insurrections followed "and it was then that Hitler's army began to have serious doubts of its prospects for victory."

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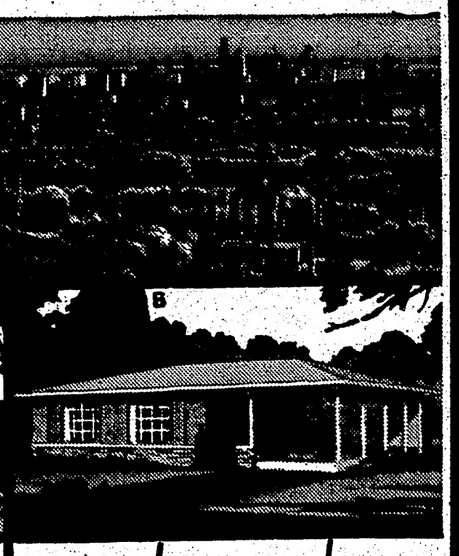

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FOR A WORLD GOVERNMENT

A RABBI'S CHALLENGE

Dr. W. Gunther Plaut, senior rabbi of Toronto's Holy Blossom Temple, last week, in Vancouver, placed the first challenge in the face of Prime Minister Lester B. Pearson.

Speaking at a meeting of the World Federalists of Canada, Dr. Plaut stated:

"I have a dream for Canada. The head of our government is now a man who has won the Nobel Peace Prize.... Could we follow Mr. Pearson in a policy which would proclaim that the major objective of Canadian foreign policy is to strengthen the United Nations, and, when the proper moment comes, to yield to it certain aspects of national sovereignty—such as the right to make war? Would we be willing to say that we would submit certain disputes to the world court and abide by its decision? Could we make it a national policy to establish a world government with supra-national power?"

This suggestion surely is in the tradition of Judaism and also relevant to the other great religions of humanity.

Dr. Plaut, as he told the World Federalists, was inspired by the Pope's last encyclical. Since this encyclical was endorsed also by Israel's chief rabbi and Protestant leaders the world over, it could be hoped that Mr. Pearson would pay more than routine attention to these words coming from the heart of troubled humanity.

WELCOME TO TORONTO

B'NAI B'RITH CONFERENCE

The meetings of the Eastern Canadian Council of B'nai B'rith, which take place in Toronto this week-end, undoubtedly will attract the attention of our community, of Jews throughout Canada and on the continent in general. For more than a century, B'nai B'rith has been an organization of service to the Jewish people the world over in the fullest sense of the word. Its international ramifications, its worldwide organization, its incessant guarding of the rights and position of Jews and all minorities threatened by bigotry and the disseminators of hatred has established the "Sons of the Covenant" as a leader in our struggle for survival. The fact that B'nai B'rith has succeeded in avoiding partisan entanglement, in rising above petty politics and also in having, to its great fortune, the right leadership at the right time has strengthened its prestige among Jews and non-Jews alike to a point rarely exceeded by any Jewish group—except the Alliance Israelite Universalle of the fin de siecle.

The Jewish community of Toronto welcomes the B'nai B'rith upon the occasion of its deliberations in our city. Especially are we interested to note that very soon the Eastern Council will become the Canadian Council of B'nai B'rith, thus giving new impetus to this grand old movement of brotherhood and human solidarity.

TROUBLED ANNIVERSARY

ISRAEL AFTER 15 YEARS

Previous anniversaries of Israel's foundation have afforded opportunities to review past achievements and future prospects. The present anniversary is overshadowed by the death of Israel's beloved President and by developments on her borders which unavoidably throw the emphasis on the military situation. Once again Israel is faced with the threat of a hostile Arab coalition pledged to invade and destroy the Jewish State, with incalculable implications for the wider world situation.

Whether Nasser will actually succeed in his unification plans remains to be seen. But the very possibility of Nasser's effective control over the Syrian and Iraqi armies and the concentration of Iraqi troops near Israel's borders with Syria obliges Israel to strengthen her forces in order to maintain the existing balance of military power. Any violent change of the "status quo" in Jordan would be even more menacing. The Jordanian Government has respected the armistice agreements and has kept its main striking forces on the east bank, both to avoid causing unnecessary apprehensions in Israel and to forestall attack from Syria or Irak. Were Jordan to fall into Nasser's hands the situation would radically change. Israel's long, vulnerable eastern frontier would become part of an iron ring, and Egyptian armour would be stationed a few minutes away from Israel's vital centres.

Under these conditions Israeli spokesmen have made it clear that they would no longer feel bound by the 1949 Israeli-Jordan armistice agreements and would feel free to take any action necessary to safeguard their own security. After all, for Israel it is a question of survival in face of oft-repeated threats to destroy the Jewish State physically. Once hostilities began it is not easy to foretell where they would lead. Other Arab States, Nato Powers and the Russians might well take a hand.

For the reality — as it was in 1948 and still is today — is of a region seething with rivalry and bitterness, of hearts filled with hatred and voices crying war. Meanwhile, as they enter their sixteenth year of Statehood, Israelis have no alternative but to divert to defence a substantial part of the attention and resources they would rather have devoted to constructive purposes.

NEW PERIL

THE CHANGING BALANCE OF POWER

The delicate balance of power in the Middle East changes every day, according to one of America's top military strategists. And it is not being altered to the advantage of Israel.

Hanson W. Baldwin of the New York Times, in a review, the Mideast Power Balance, enumerates the following most pertinent facts:

● The Jordan army (which is also threatened by Nasser), once the most powerful Arab army, has only about 30,000 troops at its disposal. They are good artillery men; but Jordan has very few tanks and very little air-power.

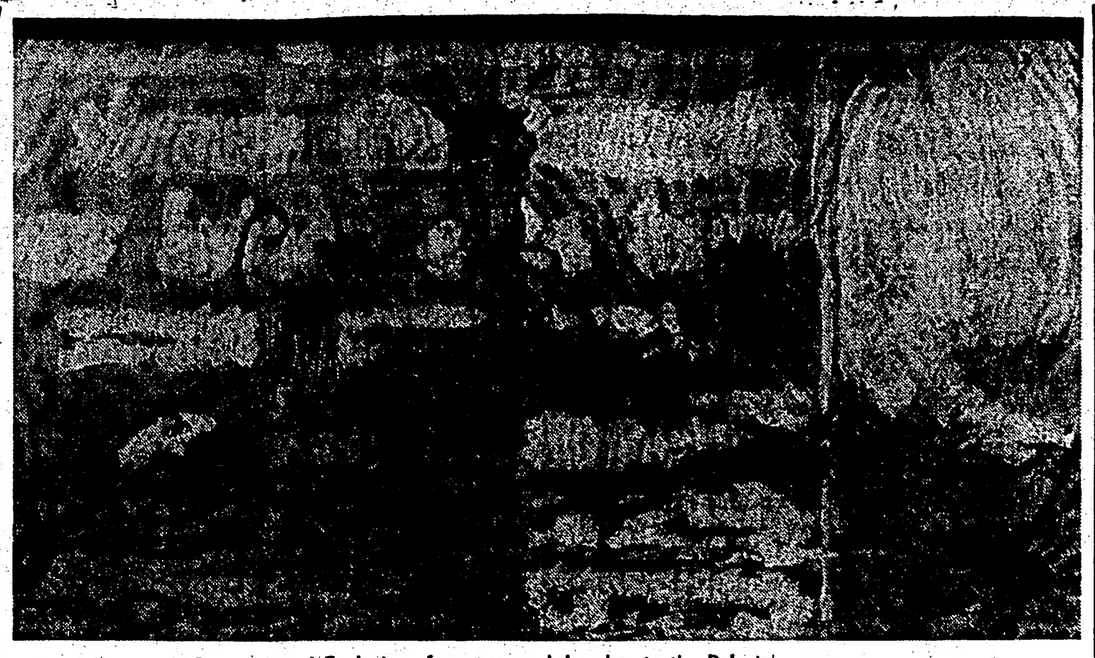
● Egypt's forces now possess the most modern equipment of any Arab-nation. Also it has a regular army of close to 100,000 men. It is believed that the Egyptians have about 1,000 Soviet tanks and approximately 400 planes. Its fleet comprises 10 Soviet submarines. Recently this power has been strengthened with some guided missiles developed with the help of some German and other foreign technicians.

Mr. Baldwin emphasizes a curious fact. He says that, although the qualities of these Egyptian forces has improved since their defeat by Israel in 1956 and despite the fact that they have proven their ability to supply their forces in Yemen under difficulties, the Egyptian soldier has not improved in fighting quality. In Yemen, the Egyptians suffered about 2,000 casualties, and this against inferior resistance". He concludes that the infantry and the officer corps of the Egyptian army still are of low quality.

Concerning Israel, Mr. Baldwin states that, although she is very secretive, there is not much doubt she still commands "the best trained and the most powerful forces in the Middle East".

Israel possesses several hundred planes of all types. But her navy seems inferior to Egypt's, especially as far as submarines are concerned. The U.S. Hawk anti-aircraft missile system, which now is being supplied to Israel, "will not be fully operational" until next year, continues Baldwin.

Thus, according to this summary of the power balance in the Mideast: the immediate threat of Arab unification involves technical matters rather than questions of numerical superiority. Furthermore, the Arab countries still have a long way to go in their development of an officer corp — in training, discipline, organization and morale — before their superior numbers can be used with full military effectiveness.



Progress and Evolution: from manned bomber to the Polaris

Sunday-Times, London

ARAB UNITY — FOR WHAT?

By JON KIMCHE

THE ENIGMA: NASSER

Mr. Kimche is a recognized authority on the Middle East. This essay was written originally for the London Sunday Telegraph.

Soon after the latest Syrian coup last month one of President Nasser's leading Ministers said he thought that President Kennedy was trying to get in two weekends "what the British failed to achieve in the Middle East over two centuries." The Egyptian added thoughtfully, "and he looks like getting it."

The Kennedy Administration decided last year that President Nasser was its greatest safeguard against the spread of Communism and Soviet influence in the Middle East and in North-East Africa. So it provided him with the necessary financial backing and diplomatic support.

After the successful exclusion of the Soviet missiles from Cuba, United States policy-makers were greatly encouraged to proceed with the elimination of the potential Soviet footholds in the Middle East. Neither the anti-Kassem coup in Baghdad on Feb. 8, nor the overthrow of the Leftist Government in Damascus four weeks later, came as a surprise to Washington.

The logic of the new American thinking did not end there. President Nasser is far too shrewd a political tactician to leave it at that. He negotiated an agreement with the Americans to withdraw his troops from the Yemen, but delayed putting it into operation for four months. They are still there.

He assured the new revolutionary leaders in Baghdad and Damascus that Egypt was not interested in establishing a union except by a natural and cautious approach. At the same time he mobilised his vast propaganda and under-cover organisation in these countries to campaign for "union now."

SAUD AND HUSSEIN

He assured the British and Americans that he had no designs on either Saudi Arabia or on Jordan, where there have been clashes in the past 24 hours. But all along he was creating the necessary conditions for the rapid disintegration of both regimes by refusing to treat with their respective heads of government and by organising large-scale defections among the armed forces, the foreign service and even within the Saudi royal household. Beyond these priority targets the first feelers were extended into Kuwait.

Meanwhile, the "union now" campaign, encouraged clandestinely from Cairo, was welcomed openly in Washington. In Cairo, the unity talks dragged on for almost a month.

By last Wednesday morning it was all settled — on President Nasser's terms. On every count, he had his way. There were to be no independent political parties in either Iraq or Syria; all will come under the control of Nasser's Arab Socialist Union. Nasser, as the prospective President, will have power over the unified defence policy, the unified foreign policy and over the economy, including the oil resources. Among the first objectives is the establishment of military unity "to liberate Palestine and all other parts of the Arab homeland."

With regard to the future oil policy, both the Americans and British have told the fuel committees of N.A.T.O. and the Organisation for Economic and Cultural Development that they would welcome a unified Nasserist control over Middle East oil as the best guarantee against its falling into Communist hands, or against other forms of Middle Eastern instability. President Nasser would still have to sell his oil to the Western oil companies, they argued, so as to get his much-needed royalties.

SOVIET INFLUENCE

But on the greatest built-in contradiction in this Anglo-American policy, Washington, London and the oil companies have been surprisingly silent. While the United States has won its paramount position in the Arab world as a result of extensive economic aid and political support for President Nasser, the main source of Soviet influence in the Middle East has remained untouched. The armed forces of all regimes of the U.A.R., Egypt, Iraq and Syria, are equipped with Soviet arms, planes and ships; they are organised by Soviet instructors and trained according to the Soviet doctrine. They depend entirely on Soviet equipment and spare parts.

On Friday, President Nasser sent his Prime Minister with a personal message to Mr. Kruschev; in 10 days' time he goes to see President Tito and after that, Mr. Ben Bella in Algeria. Journeys to Brioni at critical periods of his regime have become a feature of President Nasser's diplomacy. He was there in 1958, when he knew beforehand that Dulles would withdraw aid for the Aswan Dam, and again in 1958 when he knew the Nuri regime was being overthrown in Iraq.

President Nasser is now riding on the crest of a wave. He is master of the Arab world. He can pick his time for the Saudi and Jordanian take-overs — and beyond them lie Aden and the Persian Gulf sheikhdoms.

But these are relatively small fry for him now. Of late, he sees himself as the natural heir to the ageing neutralist leaders Nehru and Tito. Together with Ben Bella, he foresees a more activist and Nasserist neutralism in the Mediterranean and in Africa, fancying himself as Bismarck, uniting the divided countries — and the oil royalties — for a crusade against the imperialists.

It may be that the Middle East balance will have to be restored with a counterweight to President Nasser's Arab "Reich." This could be provided by the non-Arab Middle East — Cyprus, Turkey, Persia and Israel and together with the non-Arab East African countries. As things stand only a balance of power can maintain peace in the region.

What will be the British attitude? Support for the calculated American gamble on Nasser or encouragement for the non-Arab countries of the Middle East and Eastern Africa, and for Kuwait and Jordan, that will enable them to safeguard their independence?

ONLY IN AMERICA

by HARRY GOLDEN

Moments Of Confusion

All offices, no matter what product they supervise, service they dispense, or sales they chart have their awesome moments of confusion. These are the moments when all the executives wish they had been hobos and all the ladies domestics.

The very worst of all these moments comes when the boss tells his secretaries that the office is so rushed it would be a great help if they would go to lunch at separate times and not together. The look of dismay these two girls exchange is indeed pitiful. No two secretaries can figure when they'll eat lunch unless they can go out to lunch together. Telling them they will have to eat at separate hours is like consigning them to starvation rations or cutting their salaries.

I have found however that this is often a self-defeating ultimatum. More time is lost daily between two women plotting their individual lunch hours than is gained by having one manning the telephone while the other is gone.

Another bitter confusion that afflicts the working girl is the collect telephone call. There are only a few reasons why people call collect. Either they have no money or they want some.

The last collect call I had came from a good friend who had been arrested in Pocatello, Idaho, for making an illegal U turn. The judge there wouldn't accept his check or his credit cards. He was in dire straits but if he expected AT & T to shoot him through to an easy touch, he was mistaken.

"Who's calling? Well, we don't know anyone in Pocatello. No, we don't know anyone on the Pocatello Police Force either. You sure you've got the right number?" After some intercommunication confusion between caller, operator and secretary comes the information that Mr. Golden's on anothercall right now. It would be better to call back in half an hour. My advice to anyone arrested in Pocatello for making an illegal U turn is that if the cop at the desk won't lend you the money for the pay booth, pull your time—it's quicker.

Perhaps the most confusing of all is the office love affair. An office love affair even confuses the boss unless he himself is, shall we say, intimately involved.

What everyone wonders about is the young man: Are his intentions honorable? The second the young girl flashes that ring, all doubt is banished and the staff says to itself, "Well, we knew it all the time." But it strikes me that as soon as that young lady flashes the engagement ring we have to ask ourselves: Did she?

KEEP SMILING

ALWAYS PROPER

An opinion of a friend of Bernard Baruch: "He's such a gentleman that he says 'thank you' to the telephone after it says: 'This is a recording.'"

* * *

MISS WHOM?

Overheard: "My wife ran away with my best friend—and, gee, how I miss him!"

* * *

CAN'T YELL 'UNCLE'

I don't allow my husband to drink while he's serving—because, when he becomes inebriated, he starts bringing out the good stuff!"

HOW TO LIVE AND DIE

A man once came to the rabbi and said, "Help me, Rabbi! I am old and a sinner and I would very much like to die like a good, upright Jew."

"Why do you worry about dying like an upright Jew?" asked the rabbi. "Better live like one, and you'll die like one!"

* * *

GOOD ENOUGH

The rabbi was walking along the road when he met a fat rich man who was smoking.

"Why do you smoke? It's an awful vice," he rebuked him.

"I smoke to help me digest my dinner; I overate," apologized the fat rich man.

Further on the rabbi met a thin poor man who also was smoking.

"Why do you smoke? Don't you know it's a terrible vice" the rabbi lectured him severely.

"I smoke to drive away the pangs of hunger," murmured the thin poor man apologetically.

"Lord of the World!" cried the rabbi, lifting his eyes to heaven. "Where is Your Justice: If only the fat rich man would give the poor thin man some of his dinner both of them would be healthier and happier, and neither of them would have to smoke!"

SERMON OF THE WEEK

PEOPLE OF THE BOOK?

The new English translation of the Torah is the latest in a distinguished line of translations of the Scriptures from the original Hebrew into the vernacular. The work of the Jewish translator has been going on for well over two thousand years. The Septuagint for the Greek-speaking Jews, the Targumim for those whose language was Aramaic, Saudia's Arabic version and Mendelssohn's rendering in German as well as the first translation into English less than fifty years ago, are all substantial achievements of the scholarship and zealous labours of the translators.

It is of course admitted that the full beauty of the Bible is lost when it cannot be read in the Hebrew. There is a musical cadence, a sonority in the original language of the Bible which cannot be reproduced in any other tongue. The best translation therefore will never be perfect. Nevertheless, such a consideration did not deter the Jewish translators who were all inspired with the ideal of making the Holy Scriptures intelligible to their contemporaries. It is the message which matters rather than the literary medium in which it was first recorded.

An ancient rabbinic homily offers us the quaint suggestion that as each word was issued from the Almighty at Sinai it broke itself up into seventy languages to spread its message to all the nations of the world. That old rabbinic sermon points to the fact that no other book has exercised such a deep and lasting influence on the heart and mind of man as has the Bible. Translated into every tongue, distributed to the uttermost ends of the earth, its message has gone forth to all mankind.

Now the latest translation raises a question which is of far greater importance than comparison of versions and details of scholarship. The single question which today stands out more than any other is this: "Will the masses of English-speaking Jews read it or any other version of the Bible?". It is no exaggeration to say that in many Jewish homes today there is no Bible, in any language. And in the homes where there is a Bible, how often is it used?

The indifference to, and ignorance of the Bible which is so widespread among English-speaking Jews is really tragic. The first reason for this is to be discovered in the extraordinary fact that the Bible is largely ignored in our Hebrew classes and even in many of the higher centres of learning. It has been said in defence of this neglect of Bible study that Judaism does not rest on the Bible and that in the development of Judaism, the Talmud and the rabbinic codes have displaced the Scriptures. But that is an unwarranted exaggeration, and it remains true that the Bible has been the constant foundation on which successive generations have built their own contributions to a developing civilisation.

The Bible holds the basic law and the ethic, the history and the influence. Any generation that will dare to relegate the power of the Bible will suffer from lack of vision and prophetic ideal. But the problem remains. Why are Jews generally ignorant of their own Bible beyond a few chapters of the Chumash? Why is their Bible a closed book after the Pentateuch?

JEW FACES GERMAN (5)

by M. J. Nurenberger

berlin jews

Gen. Lucius D. Clay to Heinz Galinski: German democracy will be judged by the freedom enjoyed here by Jews.

In front, left to right: Galinski; Gen. Clay.

In Berlin I found an unexpected *friend* who eventually became my *shadow* till the day I left the former German capital.

I saw him for the first time in the Jewish restaurant opposite the Hotel Kempinski.

Our first meeting was rather funny. I was having lunch with a West German official. Dr. Heinz Galinski, leader of Berlin's Jewish community, whose offices are in the same building, joined us. The moment he sat down, I was aware of something unusual happening directly at the table opposite me. Since Dr. Galinski faced me, he could not notice what I saw.

Two handsome, well dressed men were drinking tea. They were whispering to each other. Then, when one of them caught my eye, he pointed at Dr. Galinski's back. He raised his hand to his mouth, motioning me not to talk. It was difficult for me to finish my meal for he did not stop gesticulating until Dr. Galinski had left the table.

This man did not approach me. Instead he gestured towards the entrance, indicating to me to follow him.

I became intrigued. With apologies to my companion, who had noticed the mysterious goings-on, I rose and left, following the man.

* * * *

Outside the fellow whispered to me:

"I can't talk now, but please give me your address.

I hesitated. Finally I promised to meet him at a cafe on the Kurfuerstendam that same evening. (From previous traveling experience, I knew this man was not dangerous, but he could become a very embarrassing *nudnik*. I guessed right. I couldn't shake him off until I left the city.) In fact, I met him before the appointment, the same day.

* * * *

That afternoon I walked to the Cafe Kranzler for the proverbial German *Kafe und Kuchen*. (Kranzler, a Jewish-owned cafe before the war, had branches throughout Germany. One could easily meet Jewish acquaintances at any Kranzler cafe.)

This time I did not see anyone I knew but, the moment I checked my hat and coat, my newly acquired "shadow" entered, surrounded by several cronies. It was too late to retreat. So I put my best foot forward, looked pleasantly surprised and joined the group.

I knew they had followed me from the time I left the hotel. Still, I played along and said in my best German, "Darf Ich"? (May I join you?)

Before I could finish speaking, several chairs were shoved towards me.

This time it wasn't just coffee and cake. A bottle of cognac appeared on the table.

The tall, handsome man, whom I shall call Abraham Jakob, introduced his friends, both Israelis.

One of them had just returned from northern Germany where he had been witness at the trial of a Nazi war criminal. He had been invited by the German government to testify and now was preparing to return home. The other was on a personal errand.

Immediately I saw that the Israelis were innocent bystanders. The three had known each other before the war in a town in southwestern Poland. Remarkable about this group was the fact that they knew who I was, down to the minutest details of my life. They even claimed to have known one of my grandfathers.

All this was interesting, yet I still was anxious to know why Jakob gesticulated in my direction during lunch and spoiled my meal, and why I should fear to talk to a Jew like Heinz Galinski.

I did not have to wait long. Jakob began his tale:

— You don't know who this Galinski is. He's a traitor. He is with the Germans. He has an easy life catering to their every wish. I, on the other hand, represent the victims of the Nazis. We have a real anti-Nazi organization here in Berlin.

Soon my new friend pulled out a leaflet which supposedly is the organ of a non-sectarian anti-Nazi group he represents. According to him, all the Nazis are on this side of the Wall.

Naturally he is not a Communist, for then he would have been in Red Berlin and not here.

* * * *

Jakob is a Polish Jew who left the concentration camp — world sick at heart.

I feel sorry for him and for others like him whom I met throughout Germany. He has not succeeded, is maladjusted, and resents any attempt to normalize life which men like Galinski are endeavoring to achieve with great difficulty.

This Jakob had been uprooted from his home town in Poland; he went through hell. Destiny threw him into a cynical postwar Berlin where people are more concerned about having a good time — for they are afraid that tomorrow may bring the end of the world — than with the soul-searching of a man who can never adjust himself to this city and to its people. His naivete is being exploited by a leftist group of former Nazi camp inmates, which has nothing to do with the Jewish community. This group is led by some ambitious individuals who try to undermine the authority of the Berlin Jewish community.

Although Jakob distrusts Galinski utterly, the kosher restaurant built by the Jewish community is his home. He sits there waiting for a visitor worthy enough to be explained "the facts of life".

* * * *

He insisted I meet some of his "political" friends. One evening he invited me to a meeting organized by his anti-Nazi group. There I saw a number of non-Jewish and Jewish former Nazi camp inmates

(Continued on page 10)

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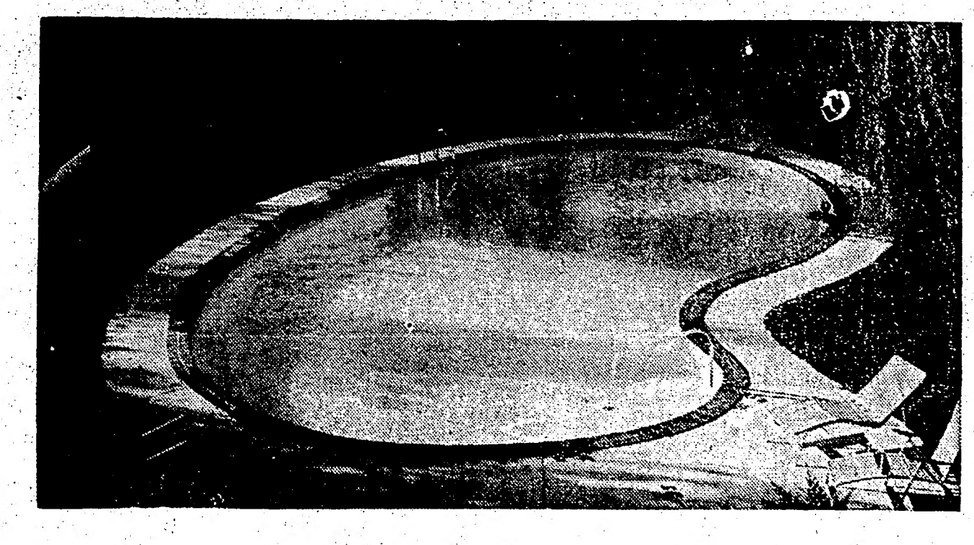

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MY FRIEND BEN ZVI

By David Ben Gurion

The President of the State of Israel has passed away, an outstanding personality, perhaps unique among the people of Israel in that by his character, his life, and his work he succeeded in winning the love of all sections of the nation as no one else. He himself was imbued with love, esteem and true sympathy for every one of Israel's scattered tribes, even those distant in time or in place. Only two days ago he spoke to me about the need to build a second synagogue for the Samaritans in Holon.

He was one of the first of us who visited this country, in the days of his youth when he was still a student in Poltava, and two years later, in 1907, he settled in the Land of Israel. Since then his life has been dedicated to the building of the Land, the revival of the Hebrew tongue, the reinforcement of Jewish strength, the constant, unremitting endeavour to organize Jewry in this country, and the resurgence of Israel.

About 55 years ago, together with the late Israel Shohat, he had the privilege of establishing Hashomer, the first nucleus of Jewish armed force in our days. Together with his wife — whom we wish long life — he was one of the founders of the Hebrew High School in Jerusalem. Since then he has cleaved to Jerusalem, never leaving it in good days or bad; he was an example to all in his love for Israel's Capital before it was officially proclaimed as such. He was one of those expelled from the homeland at the outbreak of the first World War, and a founder of the first Hehalutz in America. Immediately after America's entry into the war, he was one of the organizers of the first Jewish battalion, which brought thousands of young men to this country who fought for its liberation and the establishment of the State; he was one of the founders of the Histadrut in 1920. Later, he was among the leaders of the organized Jewish community in this country until the establishment of the State — first as a member and then as the chairman of the Executive of the Jewish National Council, and later as its President.

In spite of the wealth of achievement in his life, in spite of his great spirit, he was one of the most modest men amongst us. He never sought prominence, never pushed himself forward, and when asked to fulfil some important function, he was astonished that he should be the one called upon to carry out this particular task. Thus it was when, after the death of the illustrious first President of Israel, he was elected President of the State. He did not become arrogant or overbearing. He performed this service devotedly, with that humility which characterized the whole of his life.

I am sure that he would regret more than anyone else that the period of mourning for him should take place at the time of Independence Day, the only new festival that we have established after centuries of exile, but such things are in the hands of the Almighty.

I know how much he is mourned by the entire people of Israel, who loved him with a true and sincere love because they felt that he was the personification of the unity of Israel and the love of Israel, and all the finest qualities for which the best of our people have been distinguished since days of old.

I am confident that his name, his memory, his achievements, his character, his nobility and his devotion will always be remembered.

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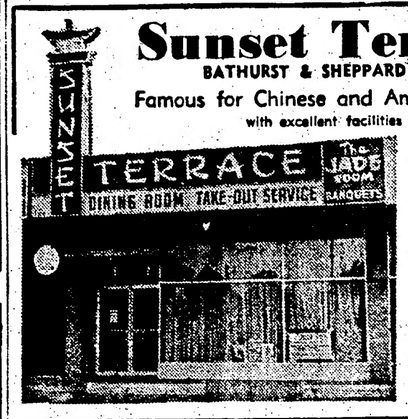

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THEATRE HI-LIGHTS

● Jonathan Karmon, the 32-year-old founder-choreographer, director and costume designer of his company, is also one of the dancers who will participate when The Karmon Israeli Dancers make their debut at Toronto's **O'Keefe Center** for one week only, May 13th through 18th, prior to their engagement in New York.

While not exactly folk-dancing, the ethnic or folk attitude Karmon produces is suggested by the titles of several of the dances, "The Fisherman", "Exodus", Biblical Ballet".

● Maurice Charney's new **Hotel Pierre** on Sherbourne Street, with its unmistakably continental air, once was an ultra-conservative hostelry. Members of Toronto's retired carriage trade maintained apartment-hotel quarters between sojourns in Europe and the South. In recent years it has been surrounded by Toronto's "French Quarter", with the French school and Sacre-Coeur Church as neighbors.

Now the Hotel Pierre has been remodelled to the tune of over a million dollars. Doors are purple — and gold, there is much to be seen, much brass filigree, striking is the white and gold foyer with delicate Louis Quartorze furniture, marble-topped tables and crystal chandeliers. Gilded walls are hung with oil paintings from the personal collection of the owner.

● The concert featuring *Shmuel Ashkenasi*, Israeli violinist, has been postponed to Tuesday, May 7th.

JACKIE MILES, famous T.V. Star, now appearing at the Carillon Tavern, Hamilton,s newest and most modern night club.

RECIPE OF THE WEEK

CORNMEAL POPOVERS

2/3 cup sifted flour
1/3 cup enriched yellow cornmeal
½ teaspoon salt
3 large eggs
1 cup milk
1 tablespoon salad oil

Sift together the flour, cornmeal and salt into a mixing bowl. Add the eggs and milk. Beat with a rotary beater (hand or electric) until smooth; with electric beater at medium speed this will take 1½ to 2 minutes. Add the oil; beat ½ to 1 minute. Pour batter into 8 well-greased 5-ounce heat-resistant glass custard cups; each cup should be about one-half full. Bake in a very hot (475 degrees) oven 15 minutes; reduce heat to moderate (350 degrees) and bake until golden-brown and quite firm to the touch — about 35 minutes. Remove from cups at once and serve immediately. Serve with butter.

BROADWAY

● **Menasha Skulnik**, away from the Yiddish theater for 15 years, says he "didn't see any more place for advancement. I don't know all the answers, but I believe when the immigrants stopped coming in — in droves — something began to happen to the Yiddish theater, just as to the German and Italian theaters". A $450,000 Broadway musical is being written for this lovable character. In the meantime, he and his wife, **Anna Roman**, will do a summer tour of Come Blow Your Horn.

● **Frank Sinatra** will go to Nazareth, Israel, shortly for dedication of the Frank Sinatra Interfaith Youth Center.

● **Beno Moiselwitch**, the septuagenarian-pianist who died in London last month was wont to tell the following:

During one of his tours, in one city a matron came to see him backstage, and sent word that she'd entertained him 20 years ago.... The pianist muttered, "She might at least have sent her daughter this time."

● **Sam Spiegel**, producer who filmed "Lawrence of Arabia" in Jordan, will celebrate his Academy Award by cruising on his yacht to Israel.

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Golden Land... • MEMOIRS OF A COMEDIAN •

BY JAN BART

CHAPTER III

But I had to speak about hard knocks and philosophy by way of getting up enough courage to deal frankly with an event I never have revealed to anyone before this moment.

The real and physical 'pinch' of experience did not happen to me only in the case of Reb Meyer.

In public school in Warsaw I was singled out for my fatness. I was not Jan Bart to the other boys. I was Fatty, or Schmaltz-tub, or Pig, or Cow. In that strange and rougher world I made no friends. Momma and my teachers saw what was happening and tried to help me, but I withdrew more and more from group activities.

One morning three of the larger boys came over to me during a play period and forced me to walk ahead of them into a dark place under a stairway in the school. There, in spite of my struggles, the boys stifled my cries and undressed me completely. And they stood taunting me until they heard someone coming down the stairs. Waiting until the very last moment, they fled—with all my clothes.

In sheer desperation, I screamed out loud. And in shame I forced myself into the darkest corner under the stairway. There I was found by the teacher who had come down the stairs.

I never revealed my attackers to the school authorities. For one thing, it was impossible for me to talk coherently about what had happened. And I had been threatened with more of the same treatment if I did talk.

I hardly know whether getting that experience into words has done me any good. Going over what happened simply rouses in me a host of unpleasant memories and sensations. A psychiatrist might say that being able to speak of such mortification indicates that I have grown to think of it more objectively. But he'd have to point out that its lasting emotional effects show I still carry with me some guilt about my fatness.

But why not? I am convinced there is some good in nurturing a little anger inside of oneself, an anger against intolerance and indignity. I do not think it is altogether proper to forget that one has been shamed and violated and demeaned.

All of us have endured cruelty and even shame at one time or another, and in one form or another. In that light, maybe what happened to me cannot seem too important. But it figures in my life. It changed me very quickly from a very young boy to a very knowing one. It left in me an abiding will never again to be in a position where others could take undue advantage of me. First Reb Meyer and then those boys in the school of Warsaw taught me there was good sense in seeing to it that others take me as I am. That old English satirist, Dean Swift, spoke one of my mottos when he said: "I am what I am."

* * *

We arrived in the United States in May, 1930. I was eleven years old. I had lived in a small town and a big city. I had made friends and enemies. I had traveled from an old world to a new one.

The child's readiness for adventure and change was still part of me. New York seemed a world of endless miracles — buildings, shops, automobiles, subways, the very clothes worn by the people — and the amazing assortment of foods in the delicatessen windows. But I was also on guard. There really wasn't any gold just lying in the streets. And life depended on seeing to it that no one had the opportunity to pinch first. Besides, I began to think that if one kept his eyes open he might figure a way to get his share of the many good things of this new life. I was ambitious, but I didn't know, as yet, in just what direction I wanted to move.

We settled in the Bronx and I was registered in Public School 42.

That was on a Tuesday. They put me in the first grade because my English didn't sound too impressive. But on Wednesday I was moved to the fourth grade. And on Friday I was with the eighth graders.

(to be continued)

The Summer Camps

By ALEXANDER BROWN

VACATION TIME AND HEBREW

Mr. Alexander Brown, a member of Toronto's Bureau of Jewish education, is a veteran Hebrew Pedagogue and Educator. Correspondence from readers on this topic is welcome.

Ten years ago Ontario's Hebrew Camp Massad was set up through the initiative of Mrs. Rose Hersh, Dr. Joseph Diamond, Messrs. Wilferd Gordon, Q.C., Saul Sigler, David Taube and others.

During its first season it was located at Wilferd Gordon's Georgian Bay Lodge.

We know of the problems and difficulties inherent in a camp situation, and of these Massad has had its full share — but even more, we remember with a deep sense of satisfaction the "Nachas" that we derived from the wonderful spirit of the youngsters who filled the camp, the gratification we felt as we saw them respond not only to the routine camping activities, but embrace wholeheartedly the Hebraic, cultural, Zionist and religious program that was an integral part of the camping scene at Massad, and the friendships developed which in a surprising number of cases endured over the years.

Those of us who are active in education and indeed all intelligent Jews know, that much of Jewish education provided in the school, at great cost and enormous effort, misses the goal — because in too many instances it is divorced from the daily life of the pupil, both in the home and the community. Teachings which lack the bone and sinews of a living situation to make them real, remain ineffectual. Indeed this is an elementary truism which has been stated ever so often and yet bears repetition, that we need a living environment to reinforce the work of the school, and turn its teachings into reality.

And herein lies the tremendous value, the magnificent opportunity of the Hebrew summer camp. For two solid months the Hebrew Camp is the child's home, his synagogue, his athletic and social club, his school, the place where together with his friends he enjoys himself tremendously during the lovely and joy filled days of the summertime.

The waterfront, the baseball diamond, the choir and drama group, the campfire, the dance circle and dining hall resound with the echo of Hebrew words and phrases. The food in camp tastes better not only because it is well prepared and the youngsters have acquired a healthful appetite as a result of vigorous outdoor activity, but because the meals are accompanied by merry song, by Kiddush, Zemirot and Birkhat Hamazon. The daily and Sabbath Services are a more meaningful religious experience, because they are shared with friends, often in a fragrant outdoor setting, with lake and trees serving to inspire a religious mood.

The Hebrew summer camp, provided it is properly administered, is an important complementary aid of the school, rounding out the program of Jewish education, giving it continuity, greater cumulative and more lasting effect. For a large number of young people, the educational value of the two months in a Hebrew camp is "Shakul K'neged", equivalent to many more months in the school. Even students with a weak grounding in Hebrew knowledge will benefit greatly from a summer in the Hebrew camp. And it is not at all surprising that when the students of a certain Jewish College in New York were questioned, quite a number replied that the greatest influence on them Jewishly, had been exerted by the Hebrew Summer Camp.

Now I know there has been some criticism concerning physical facilities and plant equipment at the Camp, and very likely such criticism is valid. But we must remember that unlike other camps, Massad has hardly benefited from communal funds in the past, nor has it received the support of any major communal organization. We hope that in this respect a change for the better has transpired with the greater interest being taken in the camp by the Ontario Zionist Region and with the reactivation of the Camp Board. The first tangible evidence of improvement has been the erection of a new Recreation Hall at a cost of some $15,000, and other improvements will be made.

Camp Massad, Ontario, despite its decade of existence, is still a young camp. Its potential has hardly been tapped, and when we see what has been done by Camps Massad in Quebec and in the U.S., we know there is a fertile field to be plowed, and much work yet to be done. We wish the Officers and Board of Massad success in their program, and we look forward to many worthwhile achievements for Massad in the coming years.

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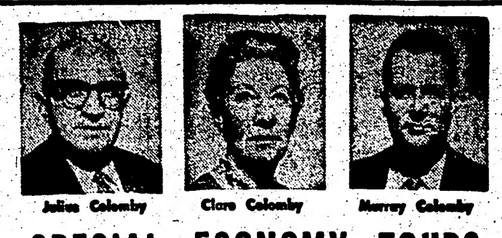

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Toronto Synagogue News

BETH EMETH BAIS YEHUDA

● **Brotherhood** held its first breakfast meeting last Sunday as a merged unit: **Beth Emeth Bais Yehuda Brotherhood.** Guests were: **Arthur Siggner,** chairman, United Synagogue Youth Commission, Ontario Region; presidents of USY, Atid and Beth Emeth Bais Yehuda USY.

ADATH ISRAEL

● **Pre-USY** of Adath Israel Synagogue will have its closing meeting on Sunday, May 5th, 2:30 pm., in the Alex Tobias Hall. **Mrs. R. A. Rabinovich** is coordinator.

MIZRACHI-HAPOEL HAMIZRACHI

● On Sunday, May 5th, Mizrachi-Hapoel Hamizrachi will hold memorial services at 86 Vaughan Road, 8:30 pm. for: **Rabbi Shmuel Brod,** former president of the Mizrachi movement in Poland, who was also chief rabbi of Belgium and a member of the chief rabbinate in Israel; and Yakov Greenberg, former vice president of the Knesset in Israel. **Rabbi Dr. M. Burak** will eulogize.

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HOLY BLOSSOM

● At the Sabbath eve services of Holy Blossom Temple on Friday, May 10th, 8:30 pm., the dedication of the **Abraham Window** will take place, in honor of **Rabbi Abraham L. Feinberg,** rabbi emeritus of Holy Blossom.

● **HBYC** will hold its election-dinner and dance this Sunday, May 5th, 5:45 pm.

● Courses in Braille will be given next fall. **Mrs. Tom Brown** heads the project.

SHAAREI SHOMAYIM

● On Sunday, May 5th, 9:40 am., a **Mothers' Day breakfast** will be held under the auspices of **Brotherhood** and the **Bar Mitzvah Group. Rabbi Walter S. Wurzburger,** spiritual leader of Shaarei Shomayim, will be guest speaker. The **Bar Mitzvah Group** will present a special program.

SHOMRAI SHABOTH

● The following names were dedicated and added to the "electrically lighted bronze memorial tablet" of Shomrai Shaboth Congregation: **Cantor Isadore Barkin, Cha'm Noah Bochner, Liftcha Bochner, William Kirshenblatt, Max Schwartz, Joseph Somers, Benjamin Topp, Hershel Mintz, Mary Mintz, Louis Tugendhaft, Rochman Tugendhaft.**

● **Rabbi G. Felder,** spiritual leader of Shomrai Shaboth, conducts a Pirke Avoth class Saturday afternoons, also a Halakha class.

The class in tractates "khagiga" is studied Tuesday evenings after Maariv; "Kiddushim", Saturday mornings, 8:15, and on Sunday evening before Minkha. Mishna class is held daily after Shakhrit services; Torah class on weekdays before Minkha.

B'NAI ISRAEL BETH DAVID

Elections took place for the Executive and Board of B'nai Israel Beth David Congregation with the following results: President, Myer Shelson; first Vice President, Bernie Weinstein; second Vice President, Peter Gordon; treasurer, Saul Mintz; secretary, Lou Swimmer; trustees, Dave Dunn, Cecil Foreht, Saul Gordon, Members of the Board of Governors: Jacob Adler, Bernard Atin, Harry Berger, Sam Bloom, Sol Budd, Maurice Cohen, Alex Eisen, William Fienberg, Sidney Forcht, Louis Freedman, Stanley Fruchtman, Ben Goodman, William Gryfe, Melvern Katzman, Jack Litman, Jack Marmer, Jack Oberman, Norman Oster, Richard Rovan, Max Sandler, Arnold Selwyn, Manny Sherman, Murray Sherr, Sam Shulman, Phil Solish, Hyman Stoll, Abe Vanek, Harry Weisbrod, Ben Winters, Morris Wosnick.

Elections were also held for the officers of the B'nai Israel Beth David Brotherhood as follows: President, Harold Cohen; first Vice President, Richard Rovan; second Vice President, Louis Freedman; treasurer, Sam Shulman; Recording Secretary, Dave Dunn; corresponding secretary, Alfred Pilch; financial secretary, Harry Berger. Trustees: Sam Bloom, Sol Budd, Irving Chapley, Maurice Cohen, Alex Eisen, Morris Flicht, Harry Gorman, Louis Kirshenblatt, Harry Polson, Max Sandler, Leon Shane, Philip Solish, Joe Steiner, Philip Stone, Harry Swartzfeldt, Albert Taub, Abe Vanek, Sid Weiner, Morris Wosnick, Wilfred Yaphe.

LAST SEFER TORAH OF TZOSMER FOR TORONTO SYNAGOGUE

● The only known Sefer Torah (holy scroll) remaining of the once famous Jewish community of Tzosmer (Sandomierz) is in Toronto now, saved by **Mr. T. Kooperbloom.** The Sefer Torah was turned over to the **Tzosmer Friendly Society of Toronto** which, in turn, will re-instate it on Lag B'omer at Toronto's Shaarei Tefillah Synagogue.

TORONTO RABBI AT CONVENTION

● **Rabbi L. Raab** of Congregation Beth Am in Downsview will be one of the participants in the 63rd annual convention of the Rabbinical Assembly, International Association of Conservative rabbis, which will be held during the weekend of May 5th — 9th in New York's Catskills. Theme of the convention will be: Jewish Tradition and the Contemporary World.

TO BE TRIED

Limburg, (JCNS) Dr. Werner Heyde, who was in charge of the Nazi euthanasia programme during the Second World War, will be tried before a local jury on April 23.

Heyde has been charged with responsibility for the murder of over 100,000 innocent people, men, women and children. With him in the dock will be his former assistants, Dr. Bernhard Bohne and Dr. Hans Hefelman.

DAYAN SWIFT IN TORONTO

Rabbi Moshe Swift, Dayan of the London Beth Din (official Torah court) arrives this week in Canada on a mission in behalf of Chinuch Atzmai, the independent network of Torah Schools in Israel. Mr. Moshe Nussbaum, President of Agudath Israel of Toronto and Special Campaign Chairman of the Torah School system, made the announcement.

Dayan Swift, who is one of the leading rabbinic scholars in Europe will visit New York, Montreal, Toronto and Los Angeles at the request of the Torah authorities to acquaint these communiies with the expansion plans of the Chinuch Atzmai school system, which educates over 40,000 children. The founder and patron of Chinuch Atzmai was the late Rabbi Aaron Kotler.

A reception by the leaders of the local Jewish community to Rabbi Moshe Swift will take place next week at the home of Mr. Wilferd Gordon, Q.C.

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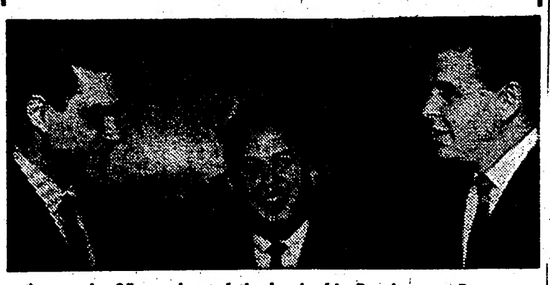
UJWF leaders at home for aged



Among the 35 members of the Leadership Development Program who attended the meeting at the Home for the Aged and Baycrest Hospital were (l to r) Dr. Stanley Greben, Irvin Pitch and Phillip Schure.

An informal moment during the recent visit by members of the Leadership Development Program of the UJWF of Toronto to the Home for Aged and Baycrest Hospital. (l to r) Gerald Kroll; Murray Chusid, Chairman of the evening; and Abe Posluns, President.

KNESSET TO MEET NEXT WEEK

Jerusalem, (JCNS) — The Knesset Presidium unanimously decided to request the Government to open a special Knesset session on May 6 with a statement on the security and political situation. This was the outcome of the Knesset's recent resolution regarding the presence of German scientists in Egypt, and of the subsequent union between Egypt, Syria and Iraq.

The proposal came from Mr. Arieh Ben-Eliezer of Herut, but representatives of other parties, including Mapai, concurred.

TORONTO OBITUARIES

BERENBAUM, Sophie. On April 27th, late of the Jewish Home for the Aged.

BROWN, Rose. On April 27th, late of the Jewish Home for the Aged.

BOSSIN, Dave. On April 21st, late of 342 St. Clements Ave.

GLASER, Berta. On April 21st, late of 99 Hillmount Ave.

GROSSMAN, Mary. On April 23rd, late of 562 Lawrence Ave. W.

MOSS, Ben. On April 27th, late of the Jewish Home for the Aged.

UDEN, George. On April 27th, late of Hespeler, Ontario.

BYCK

BYCK BINEM — On Wednesday, April 24th, 1963 in Paris, France. Beloved husband of Udla; dearly beloved father of Suzanne (Mrs. Goodman) of Toronto, Helene (Mrs. Israelovitch), Francis (Mrs. Cukier), Esther (Mrs. Goldberg), Bernadette (Mrs. Klecel) all of Paris, France. Dear brother of Mrs. Esther Jacobs and Mr. Alter Beck, of Toronto. Survived also by his only son, Leo Bernard Byck of Israel; grandchildren and great grandchildren.
Funeral services were held Monday, April 29th, in Paris, France.
SHIVA IN TORONTO — 141 ALEXIS BLVD.

UNVEILING

The unveiling of a monument to the beloved memory of Rebecca Mandel wife of the late Zussman Mandel, mother of Leu, Mike, Carl, Anne (Mrs. Harry London) and Jean (Mrs. Nat Ross).
Rabbi Felder will preside, at the Toronto Independent Benevolent Association section of Roselawn Avenue Cemetery, Sunday May 5th. At 11.15 a.m. all friends and relatives of the T.I.B.A are invited.

Preserve the memory of the deceased by planting trees in Israel. An appropriate certificate is sent to the bereaved family. JEWISH NATIONAL FUND. 924-7145, 651 Spadina Ave., Toronto.

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Meeting: 8:30 p.m.
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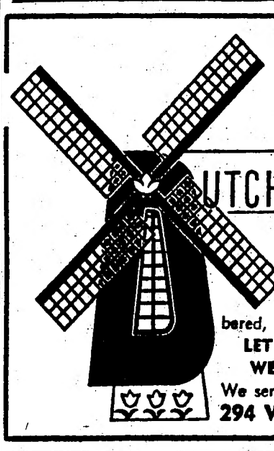
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MAINLY ABOUT WOMEN

By ESTHER ZELDIN

● Junior and senior high school students from the Toronto Hebrew Day School entertained about 300 members of the Parents' Association at its April meeting.

The program consisted of selected readings, an excerpt from Shakespeare, renditions by the school orchestra and a play in Hebrew based on the Warsaw Ghetto. Displays of projects and exhibits were on view.

• • •

● "Blueprint for Fulfillment" is the theme of the allday conference scheduled by the Women's Branch, Union of Orthodox Sisterhoods of Ontario, on Wednesday, May 8th, in the Shaarei Tefillah Synagogue.

Members of affiliated sisterhoods througout Ontario will hear a luncheon address by the keynote speaker, Professor Howard Levine, of New York City. Participants of the morning symposium include: Rabbi S. Jakobovits, principal, Eitz Chaim Schools; Jerome Diamond, director, Jewish Family and Child Service; Ben Laker, barrister. ....Mrs. B. Rosensweig will be moderator at the afternoon sessions. Panelists will be: Mrs. J. Mandel, Hamilton; Mrs. R. Sadovoy, Mrs. M. Nussbaum, Mrs. A. Serota.

Mrs. Ted Waldman is conference chairman. Committee members include: Mrs. H. Kochberg, Mrs. W. Wurzburger, Mrs. D. Ochs, Mrs. L. Gasner, Mrs. S. Sigler, Mrs. M. Neuberger, Mrs. A. Weinstock, Mrs. M. Weinstock and Mrs. J. Ross.

• • •

● Bowers of tulips were arrayed throughout the home of Mrs. Harry Leslie at a tulip tea sponsored by Hedara Chapter, Hadassah. Guests were received by: Mrs. Sam Schachter, president; Mrs. Gordon Cohen, convener; Mrs. Leslie, the hostess. Among those who poured were Mrs. Sydney Weiss and Mrs. Bernard Mayer.

• • •

● A Shalom Luncheon was tendered by Golda Meir Club, Pioneer Women, in honor of Mrs. S. Kernerman prior to her departure for Israel. Mrs. Kernerman will join her five children who reside there.

Presentations to the guest of honor by Mrs. S. Spivak included a leather-bound book containing signatures of members of the club. Mrs. M. Manson presided.

● Rabbi B. Gunther Plaut was guest speaker at a dessert luncheon-meeting held by Toronto Women's ORT in the Beth Sholom synagogue. Mrs. S. Kaye pronounced the opening prayer; Mrs. H. Kingstone introduced Rabbi Plaut.

Reports were heard from: Mrs. H. Brender, membership; Mrs. Charles Kent, expansion; Mrs. B. Kay, scholarship certificates and Jerusalem cards; Mrs. H. B. Gary, Jerusalem project; Mrs. H. Perry, honor roll; Mrs. S. Bland, life membership; Mrs. L. Taichman, year book; Mrs. Lita Silverman, ORT shop; Mrs. G. Rober, scholarship luncheon.

Head table guests were: Dr. Arthur Brodey, executive director; Mrs. A. B. Bennett, national president; Mrs. Kaye, Mrs. H. Kingstone; Rabbi Plaut; Mrs. M. B. Manilla, president.

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● Toronto Chapter, B'nai B'rith, installed its new slate of officers at a recent installation.

Installing officer, Mrs. Aaron Wolfe, was assisted by Mrs. Gordon Mendley. Mrs. Helen Stork was the evening's chairman.

THE HON. DAVID RIVLIN
Consul General of Israel

● David Rivlin, Consul General of Israel in Montreal, will be guest speaker at the Pioneer Women's Donor Dinner on Tuesday, May 7th, 7:00 pm., in the New Murray House. Conveners are Mrs. H. Tobias and Mrs. A. Zeldin.

Members of the new executive include: Mrs. Isaac Ray, president; Mrs. David Solomon, vice president; Mrs. David Stern, councillor; Mrs. Myer Cowitz, recording secretary; Mrs. Ben Alter, corresponding secretary; Mrs. B. Shooman, financial secretary; Mrs. Florence Posen, treasurer; Mrs. Albert Platt, sentinel; Mrs. Joe Aiken, guardian; Mrs. Julius Laywine, Mrs. Albert Penzner, Mrs. Abe Freeman, Mrs. Oscar Spetter, Mrs. Hyman Edelist, Mrs. Sam Dessau, trustees.

● Lady Reading and Reading Law Club will hold a dinner and dance on Saturday, May 11th.

The committee in charge of arrangements includes: Mrs. N. Cappe, Mrs. L. Davidson, Mrs. J. Gould, Mrs. S. Geller, Mrs. J. Glass, Mrs. I. Pearlstein, Mrs. C. Orbach, Mrs. M. Swartz and Mrs. I. Usprich.

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● Plans for a spring tea were discussed at an executive board meeting held by the Women's League, Beth Jacob High School, in the home of Mrs. M. Palter. Mrs. M. Nussbaum presided. Mrs. M. Grubner was winner of the 4th drawing of the 200 Club.

• • •

● In recognition of her efforts for Youth Aliyah by the late Eleanor Roosevelt, a former world patron of Youth Aliyah, Canadian Hadassah has established the Eleanor Roosevelt Memorial Foundation Fund.

Guests attending the Book of Life luncheon held by Toronto Hadassah in the home of Mrs. Morris B. Kaufman signed their names in the Eleanor Roosevelt Memorial Tribute Book which will be presented to the Roosevelt family.

National chairman of Youth Aliyah, Mrs. William Rivin of Montreal, presented pins to guests who had contributed to the support of a child for one year, and to other members who had donated scholarships for secondary schooling in Israel.

Receiving the guests were: Mrs. Barry E. Perlman, Youth Aliyah co-ordinating chairman; Mrs. Samuel Posluns, Book of life chairman; Mrs. Sydney Wise, president of Toronto Hadassah.

Committee members assisting at the luncheon included: Mrs. Murray Clavir, Mrs. John Devor, Mrs. Percy Dolgoff, Mrs. Harry Elsen, Mrs. Harry Fogler, Mrs. Wolfe Goldberg, Mrs. Jacob Goldstein, Mrs. William Gordon, Mrs. Hyman Green, Mrs. Irving Green, Mrs. Louis Hurwitz, Mrs. Louis James, Mrs. Murray Koffler, Mrs. Harry Leslie, Mrs. Robert Lester, Mrs. Harris Lindsay, Mrs. Bernard Mayer, Mrs. Ben Michaels, Mrs. Arthur Minden, Mrs. Irving Posluns, Mrs. Allen Small, Mrs. Ben Walker and Mrs. Ben Weinberg.

Doreen Vogel soprano, was accompanied by Earl Parnes in a musical program following the luncheon.

• • •

● Beth Torah Sisterhood will hold its annual spring tea on May 5th in the home of Mrs. Morris Hauer.

Tea will be poured by: Mrs. Gordon Epstein, convener; Mrs. L. Lukofsky, president; Mrs. Morris Hauer; Mrs. Benjamin Hauer; Mrs. Jack Hauer; Mrs. Allen Zender; Mrs. Harry Bain; Mrs. Mark Goldenberg; Mrs. S. Bond; Mrs. H. Cohen; Mrs. Morris Freedman; Mrs. M. Herling; Mrs. Jack Silberman; Mrs. J. Shapero; Mrs. M. Switzman; Mrs. S. Waverman; Mrs. Jack Zeidenberg; Mrs. D. Haber; Mrs. I. Podell.

• • •

● On Monday, May 27th, Shaarei Tefillah Sisterhood will hold its first annual donor dinner. Yetta Perenson is convener.

● Members of Minnie Etlin Chapter, Mizrachi-Hapoel Hamizrachi, attended a luncheon meeting in the home of Mrs. E. Skolnick to finalize plans for their annual tea to be held on Sunday, May 5th, in the home of Mrs. K. Devor. The meeting was conducted by Mrs. J. Ross.

Tea conveners are: Mrs. M. Kurtz, Mrs. J. Tarshis, Mrs. M. Swartz and Mrs. S. Kaminker. A raffle donated by the hostess was won by Mrs. K. Devor.

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● Arrangements for a tea to be held by Golda Meir Club, Pioneer Women, on May 5th, in the home of Mrs. M. Sharp, have been made by Mrs. H. Pike, Mrs. M. Stein and Mrs. I. Shendelman.

• • •

● Mrs. David Ruby was recently installed as president of Manor Chapter, B'nai B'rith, by Mrs. Aaron Wolfe, past president, District n. 1.

Other members of the new executive are: Mrs. Irwin Cooper, Mrs. L. Gordon, Mrs. A. Picov, vice presidents; Mrs. D. Galinsky, corresponding secretary; Mrs. H. Sugar, recording secretary; Mrs. M. Charendoff, financial secretary; Mrs. George Pellman, treasurer; Mrs. C. Cappe, sentinel; Mrs. A. Krauss, guardian; Mrs. N. Picov, conucillor.

• • •

● Nahalal Chapter, Hadassah, sponsored a theater night party recently. Conveners were Mrs. M. Berger, Mrs. Ben Walker and Mrs. W. Wolfish, president.

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ZICHRON MEYER

● Prior to the official opening of the Congregation Zichron Meyer, Rabbi Aaron Zimmerman and Cantor Morris Zimmerman officiated at the bnai mitzvah of Paul Rosen and Harley Burke.

At the intersection of Codsell Ave. and Wilson Heights Blvd., the congregation is named for the late Rabbi Meyer Zimmerman. J. Clemens is president.

HUMAN RELATIONS

A Child's Threats

DR. ROSE N. FRANZBLAU

QUESTION: My son, 4, has a tendency to say at times that he is going to kill either my husband or myself, and he is also disobedient.

When I tell him to do something, he refuses. Naturally I threaten him and punish him — by spanking or taking away ice cream privileges. With it all, he is affectionate.

Sometimes he is too occupied playing to bother kissing me. But there are times when he comes over to me or my husband and sits on my lap and asks me if I love him and kisses me. On the whole he's very sweet — sweet and tough.

Recently when he was playing in a friend's house, he told the mother that when he grew up, he would buy a knife and kill us. She was shocked and said that if he spoke like that she wouldn't let her son associate with him.

ANSWER: Around the age of 3 the little boy becomes aware of the relationship between his mother and father, and realizes that the mother belongs to the man in the family. But he does not like to accept this as reality.

Sometimes, he figures that acting babyish and refusing to give up infantile behavior will lead the mother to stand by and take care of him. This is one way of separating the father and mother.

Sometimes "sweetness and light" is a cover-up for deep hostility. The little boy will tell his mother that when he grows up and his father is old, he will marry her and take care of her. This is an indirect way of "killing off" the father. Some children may use the word "kill," but at this age their meaning is altogther different from the adult version.

* * *

If your method of disciplining the boy is used as a regular routine it won't teach him anything except that you cannot control yourself and therefore cannot control him.

When a child talks about killing his parents he may really be saying that he feels his parents don't care for him and would get rid of him if they could. His disobedience is a test to see if his fears have any basis in fact.

At the age of 4, at the emergence of masculinity, a boy does not like to be kissed, either by females or males. His rejection of such advances shows he is trying to let go of his mother and is making advances in emotional growth.

* * *

You punish and reprimand your son and thus seem to be in control, but deep down you appear to feel threatened by him and fearful of what he might say and do.

Children are very perceptive about such things, and sometimes use the parents' anxieties to push them around and make them do their bidding. But while feeling very powerful and strong because he is able to manipulate his parents, the child simultaneously feels very frightened by the fact that he, a little one, can have so much power over the all-powerful and all-knowing parent.

A little boy going through this phase should be able to spend as much time as possible with his father, engaging in activities that are uniquely masculine and that are customary in our culture, like playing ball together, going to games, etc. When he experiences such acceptance from his father, he will not be so beset by fears.

IN REVERSE

By RUTHIE

When you do something that's not a habit, you feel so strange. At least, I do.

Whenever my husband takes a business trip, I tell him someday I'll turn the table on him. Let him know how it feels to be alone with the kids for days at a time!

Recently the opportunity arrived. I was determined not to let it slip by. So, for the first time in almost twenty years of marriage, I left him for two days with the whole kit and caboodle. I attended a weekend convention, which meant—horror of horrors—being away for *Shobbos.*

I must admit my man was most magnanimous. "Go, have fun. Don't worry about a thing. I'll get some barbecued chickens, plenty of pop, we won't miss anything." (That's what I was afraid of.)

"Well," I hesitated.

"Aw, Mommy, go on," from the kids. "We'll take care of everything and watch Daddy."

"Okay, under one condition." Then I pointed to my youngest. "You be the monitor. See that sisters do the dishes and put them away, brother takes out the garbage, nobody sets the house on fire, Daddy doesn't smoke in bed, everybody takes his shoes off before walking on the carpeting, no one scratches the bouffet with the chairs and nothing breaks. Otherwise I'll worry and won't have a good time."

"Yes, Mommy, I'll tell you if anyone does something wrong." (Nice kid, ugh!)

Assured, I left Friday mid-morning. But I worked plenty from five o'clock on. Nobody would have the chance to say that Ruthie walked out on her family! I made up my mind to prepare a good *Shobbos.* Then, maybe, if anything happened to me, they'd all feel sorry for ever being mean.

I "potted" the chicken, made chopped liver, prepared cole slaw, cooked chicken soup, boiled noodles, made a potato *kugel,* roasted a veal shoulder, baked an apple pie and a coffee cake. And was done by ten!

* * *

So here I was on a holiday — feeling miserable. Why couldn't I live it up like the others?

I had the best chance to sleep, and I couldn't. I twisted, tossed, turned. Crazy thoughts ran through my mind. Is the little one crying for me to take her to the bathroom, are the doors locked, were leftovers put back into the refrigerator?

I arose earlier than usual. For the first time since I could remember, I had nothing to do — just get dressed and have breakfast.

Somehow it didn't seem right. I visualized the morning scene at home: for once they must be happy. I wasn't there to yell they'd be late for *shool,* nobody got bawled out for dropping cake crumbs on the floor, no one whined, "Let me digest my food! I'll put everything away later."

They, I was sure, had a picnic all day. They didn't miss me. I felt awful.

However, I stuck it out. Sunday seemed like a million years. I was a wreck, the girls thought I was nuts, and I couldn't get home fast enough.

* * *

They say hearts feel each other. The best part of the weekend was finding out that my family felt just as miserable.

The kids say Daddy walked around like a lost sheep. He had no one to complain to, no one to talk to. Without me, the meals had my *bubba's tahm* (grandmother's taste).

* * *

But how do I know they really, really missed me? I could feel it. The furniture was still there, I couldn't find any new scratches, the carpet looked clean, there were no dishes in the sink. They honestly tried. And that convinced me.

I'll let you in on a secret, though. I won't go away by myself so soon.

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It was a memorable birthday party for Susan Nash, 5 years, who celebrated in a big way at Shopsy's Delicatessen Restaurant last week. Topsy the Shopsy clown, who was there to entertain the children with his friend Charlie, and to hand out comic books and prizes to the young fry.
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(Continued from page 5)

who apparently were opposed to everything West Germany stands for. One of them even went so far as to defend the Wall. A non-Jew, he asked me rhetorically, "You, a Jew, how can you be sorry for the Germans?"

berlin • by M. J. Nurenberger

That same day I had returned from a tour of the toured the streets bordering the Wall in a car but I tried to walk despite the below zero temperature. And I asked myself, "Why aren't you happy? Isn't this sweet revenge? Here is Berlin, where the war against the Jewish people was proclaimed. Now it is a city defeated, divided. One cannot cross the street, even to see his own brother."

Wall of Infamy, as the Berliners call it. I not only

I should have been glad. But I thought of the wonderful Midrashic story about the Egyptians drowning in the Red Sea.

The rabbis tell us that, at the time the Egyptians were perishing in the sea, the angels in heaven were about to begin to sing their song of jubilation. But the Holy One, blessed be He, silenced them with the following words:

"My creatures are drowning in the sea and you are reciting the song of jubilation!"

Somehow, according to our tradition, Jewish joy is never complete if it has to involve suffering of human beings.

* * * *

This I related to the alleged anti-Nazi German at that meeting. I added: "Jerusalem too is divided today. I shouldn't like anyone unfriendly towards us to say, 'I don't care about the people of Jerusalem.'

"There may be many who are guilty among those behind the Wall. And, somehow, it is invariably those who manage to escape punishment while the innocent pay the price of suffering."

* * * *

One day during a lengthy talk with Heinz Galinski, he said:

"I am not angry at those displaced persons. They are being misled by some politicians without a conscience. One must never forget that we who have survived the war here or who have returned afterwards are living in a community which has a natural climate of mutual suspicion. For one thing, there is the unquestionable reserve between Jew and Gentile of the generation which lived under Hitler. Not until another generation rises can there be any hope for a new climate of mutual confidence. Yet the effort towards a new dawn of living together cannot be the result of an ostrich-like policy—burying one's head in sand and thus refusing to see the remnants of Nazism right here, East and West."

I was very much impressed by Heinz Galinski. I do not envy him his job. His is a task where one must be a diplomat of the first order, and at the same time, possess a forgiving heart not to resent the suspicions and inuendoes spread by people like Abraham Jakob who, in turn, is himself a victim of evil talk by cheap politicians and racketeers.

* * * *

I discussed with Galinski the problem of neo-Nazism. The day before our interview, a foreign newspaper had quoted him as having stated that there are no fascist groups in the Federal Republic. According to that newspaper, Galinski had said that, in contrast with the Soviet Zone, there is freedom in West Germany and in West Berlin, and that, in East Germany, former Nazis are among the leaders.

Galinski denied this. Here too, vis-a-vis Eastern Germany, he is careful, diplomatic, but also truthful. He told me.

"It is true that I do not see important, influential fascist groups in Western Germany. However, it is also true that some adherence of Nazism and neo-Nazis have found refuge in democratic parties and are making an effort to turn back the clock. Even the fact that the parties of the extreme right do not meet with any success in elections to the Federal Parliament should not mislead anyone. Simultaneously, however, the growing youth of Germany is its only hope.

"I say there are Nazis in important positions in West Germany. They should be denounced.

"In this respect one should not differentiate between East and West. Nazis occupy important positions in Communist Germany as well.

"There exists, however, this highly important and fundamental difference: when a Nazi is given an important post in East Germany, under the Communists, he immediately becomes untouchable and immune to criticism. He is a government official in a country where the government rules. In West Germany and in West Berlin where the governments govern, on the other hand, I can fight them, and very often successfully."

Galinski was candid to the core. He denied the very widespread insinuations that in the East no Nazis are persecuted. "This is false."

He continued:

"I also protested against the tendency here in the West to question the veracity of any accusations coming from East Germany against former Nazi officials, only because it stems from the Red zone. For it is our duty to get to the bottom of any such matter regardless of origin."

* * * *

West Berlin has 6,000 Jews. There are new institutions which would be the pride of a much larger Jewish community in America. It has the most modern community center, four synagogues, two rabbis (conservative and orthodox), a religious school for 350 children (including kindergarten), an institute for adult Jewish education, a home for the aged and a complete kashrut organization down to the first class community-sponsored restaurant.

I was most impressed by Galinski's efficient administration of this community and by his knowledge of its problems. For example, when I asked him about the average age of the present Jewish population in Berlin, he answered:

This is our problem. And he enumerated from memory the figures with almost Germanic pedantry:

161 are up to three years old; 114, between the ages of four to six; 424, seven to fifteen; 145, sixteen to twenty; 304, twenty-one to thirty; 661, thirty-one to forty; 930, forty-one to fifty; 1,282, fifty-one to sixty; 1,169, sixty-one to seventy; 350, over seventy.

These are the figures as of January 1, 1963. They are not merely numbers. For one who can decipher their meaning, they represent the problem of various backgrounds. The Jews of today's Germany are not all German Jews. There are those who remained here after they had been liberated from camps. They feel no loyalty towards the state, for they had to live against the state in order to survive. This is a psychic injury which will not disappear during this generation.

The mutual suspicion among some survivors is enough to cause desperation.

When I attended Saturday morning services at one of the synagogues, I learned that my "shadow", Abraham Jakob, was not an exception but the rule among some DP's. Among the fifty-odd worshippers, at least twenty whispered to me to be on guard — for the other fellow was a capo (a Nazi helper) in a concentration camp.

All suspect each other. No wonder, these people became wrecks in camps. Most of them still don't believe they have actually survived. I suspect that some even feel guilty about living.

It is from these people that Galinski proposes to build a new Jewish community.

* * * *

Above all, Galinski is concerned about one thing: how to reorganize the community of surviving Jews so that Jewish life is given some meaning.

When Gen. Lucius Clay was high commissioner of the United States in Germany, he declared at the openipg of the new Jewish community center in Berlin: the new Germany would be judged by its climate of democracy — if and when a Jewish community flourishes here again.

That the West German government is making an effort to assist the rebuilding of Jewish life in Berlin and all of Germany cannot be disputed.

There are many who question the righteousness of an attempt to re-establish a Jewish community here. I, for one, do not consider myself to be in a position to tell German Jews whether or not they should begin their lives again in the country of their birth. I never felt I had the right to tell a Jew or any other human being where he should live — in Israel or in any country of the Diaspora. There is no doubt, however, that men like Heinz Galinski are dedicated to Jewish living and to Jewish community life.

This is the fifth of a series. The sixth installment will appear next week in THE CANADIAN JEWISH NEWS

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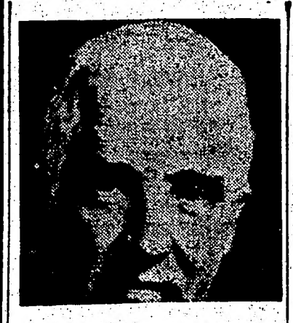

This year's recipient of the HUMANITARIAN AWARD, the highest award presented annually by Canadian B'nai B'rith, will be Dr. Charles H. Best.

Dr. Best will be presented this award at the Annual Conference of the Eastern Canadian Council of B'nai B'rith to be held from May 4th to the 7th in Toronto.

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